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ADOLESCENCE AND MARRIAGE

BY THE SAME AUTHOR

**SEX AND DISEASE (John Bale and Danielsson)
and other works**

ADOLESCENCE AND MARRIAGE

A SURVEY OF SEX IN MODERN LIFE

BY

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WITH 8 ILLUSTRATIONS

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This book is written for the enlightenment
of all parents, present and potential, and
is dedicated gratefully and affectionately
to the

MOTHER OF BARBARA

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INTRODUCTION

SEX instruction is to-day a fundamental duty of parenthood. Yet many parents are so ignorant of the actual facts that they are unable to discuss the subject with their sons and daughters without embarrassment. I have attempted, therefore, in the course of this work to outline as frankly as possible the whole subject of sexual life and its varied difficulties.

We legislate about sex, we preach about it and even, as now, try to write about it. But its reactions are so complicated that they contain always, even after complex analysis, a remnant of mystery. For no two human beings are alike, although all are trying to express with their physical bodies the supreme emotion of love—the most God-like thing in the universe. It is possible, therefore, that many readers will have personal problems which have received no satisfactory solution by the reading of this book. To all such I suggest that they confide in their family physician, who may refer them to a venereologist, psychiatrist or gynæcologist.

The compilation of a book such as this has

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necessarily involved the quotation of the opinions of many authorities. These modern concepts of sex may seem to be in conflict with popular accepted standards, but if the reader reviews his own sexual life he will perhaps realize that they more nearly approximate the truth than the unscientific dicta which have pervaded manuals of sex in the past.

This work embodies the result of ten years' research in the medical aspects of urology and venereology, and, in presenting what I believe to be an unprejudiced scientific exposition of sex, I have sought to reconcile my own experiences in private practice with those of experts in other parts of the world, and here acknowledge my indebtedness to all those who have contributed to the literature of this subject. Especially are my thanks due to Lord Dawson of Penn, Drs. A. L. Wolbarst, Kenneth Walker, Harvey Sutton, R. L. Dickinson, Norman Haire and Mr. Havelock Ellis, whose criticisms have been invaluable; also to the many authors from whose works I have quoted. Where possible I have indicated in the text the necessary reference to these authorities.

In the sections on sexual ethics and adolescent psychology, it has been necessary to state frankly the modern trend of scientific thought on such problems as masturbation, homosexuality, prosti-

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tution, promiscuity and abortion, but it must not be thought that I am necessarily advocating these evils. My real desire is the promotion of human health and happiness by removing misconceptions regarding the scientific facts.

Much has been written on the subject of eugenics, the science which aims at improving the quality of future generations by a study of heredity, but far more important, in my opinion, is the science of euthenics, which strives to improve the happiness and well-being of the human race not by heredity, but by other influences, such as education, religion and emotional environment. For, after all, people to-day are less concerned with the virility of the future human race than they are with their present happiness and health.

My thesis is that sex and euthenics are intimately entwined. One cannot be happy without the fullest knowledge of sex in relation to life. This is my excuse for "yet another" book on sex. There seemed to be a need for a concise, authoritative and comprehensive survey of sexual life written simply and clearly for those of marriageable age.

Problems of sexual life, which previously have never been studied seriously, when now examined in the light of modern science, may jar one's sensibilities. But facts must be faced if we are to adjust ourselves to the varying demands of sex

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in modern life. Especially does this apply to the parents of modern youth. It is hoped, therefore, that this book will provide that information which all should have if they are to deal competently with the sexual difficulties arising out of their own life or with the varied and constant problems presented by adolescents under their care. Equipped with knowledge imparted by the parent, the youth of to-day will develop into happy citizens of to-morrow with sex their servant instead of their master.

R. V. S.

9A CAVENDISH SQUARE,
LONDON, W.1.

August, 1934

PART I

SEXUAL ETHICS

CHAPTER I

THE MODERN ATTITUDE TO SEX

“ THE GOAL OF SCIENCE IS TRUTH ”

LIFE will always be a riddle. I cannot go into your mind and feel as you feel. Yet we hear people talking as if they were able to stride into the privacy of the mind of another individual and read that person's intentions. If we were honest we would admit that no man knows the truth, or what is right or wrong, or real or permanent. To claim that I know the truth would be arrogant deceit. All values and truths are coloured by our past experiences and filtered by our power to receive them. We shall achieve nothing, therefore, in a discussion of the facts of life unless we shake ourselves out of the personal, distorted and prejudiced attitude in which we claim to know what is right, substituting in its place the open attitude of scientific inquiry.

Sex morality has always been a matter of time, place and circumstance. We are living in an age in which blind authority and ancient platitudes

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are no longer revered. The younger generation in particular exemplifies this uncompromising refusal to continue in the straight and narrow path like sheep. No longer are they dominated by those who tell them they "ought" to do this and "ought" to believe that. It is quite safe to say the youth of to-day is on one of the mightiest crusades since time was.

Youth is seeking to know at last how life should be lived and why—not on the authority of some ancient creed, but by the present test of science in the world of actualities. The answer to this revolt of youth is adult co-operation in presenting to them an intelligible Magna Charta of the facts of life and sexual development. We must strive through plain speech to relate science to everyday experiences. In the past it has seemed that scientists have feared that a truth may die from exposure. But such a view is passing. With it will go the secretarian attitudes towards sex and religion. All those sciences which are devoted to the study of man—biology, psychology, physiology, sociology, anthropology, and even religion, must be brought into play if we are to complete our knowledge of the part sex plays in human life. This is the attitude from which this work is written. It strives to break ground in the field of normal emotional development and seeks to help adults

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to understand not only their own problems, but those also of the sensitive growing years of adolescence.

THE BOGEY OF SEX

The sex instinct plays a larger part in human life than many realize or care to acknowledge. The physician is confronted with this fact in nearly every case he is called upon to study. Just as in olden times the rank and file were ignorant of the real causes of the diseases which sprang from the filth of their living conditions, so to-day the average person is not aware of the amount of mental distress and physical unhappiness which results from a lack of appreciation of the fundamental nature of the sex instinct.

The majority of people do not know what they want from life ; they are slaves of superstition, fear and religion ; they crave pleasure and excitement for the sexual satisfaction they have never known. We seem to have made of civilization " a wilderness inhabited by lost souls, where happiness beyond the circumscribed limits of a carefully drawn-up moral code is a crime " (Ethel Mannin).

So strong is tradition and upbringing that it is difficult for many people to consider sex quite dispassionately. All this shame about sexual pleasure seems to be the result of the attitude of

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St. Paul and his influence on the medieval Church, with its strong traditions of asceticism, and its emphasis upon sex as essentially sinful and the physical side of marriage as only for procreation.

It is typical of present-day hypocrisy for people in their mad endeavour outwardly to conform with the standard of ethics in the community to over-value and extol those very virtues they lack themselves. Even when we talk of "immorality" we refer to a deviation from the sex code ; with the larger immoralities of hypocrisy and pretence and spiritual dishonesty we are not concerned. A philosophy of life based on a full understanding of our sexual make-up is of more practical value than a religion.

To-day there is a growing reaction to the prudery and prejudices of the past century. Everywhere the word "sex" is printed in bold face as if there were no other interest or motive in life. We must be careful that this obsession does not cause us to over-estimate its real place in life. With a growing insistence for a scientific basis for moral conduct, most modern people are revealing their sexual experiences and emotions to physicians rather than to their spiritual advisers. Thus it is probable that only doctors are in a position to gain a comprehensive view of the actualities of sex in human life to-day, and it is

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therefore their duty to portray the truth as they find it and help towards a better and happier civilization.

Germs do not breed in sunlight, so maybe the present epidemic of sex frenzy is the result of the darkness which has enshrouded it in the past. To-day sex is spoken of as a right or joy ; a release from a crushing inhibition or a necessity for health. Many even believe it to be the single motive of the human being, the dynamic of life. H. G. Wells has described sex as man's most stupendous driving force : " We are driven by imagination, feverish wishes, rivalries, hostilities, hates and resentments all arising out of sex : we dress for sex, it drenches our art, our music, our dreams. For that much practical outcome, our whole lives are obsessed. And if it were not for that obsession, for its hopes and excitements and collateral developments, I do not know where the majority of lives would find the driving force to continue." When a once forbidden subject takes such possession of people's minds, it behoves us to discover whether we are thinking rightly about it. Is sex so all-important, or is it just a bogey let out of a bottle by Freud and his disciples ?

REPRESSION AND PERSONALITY

Much of the moral confusion of to-day un-

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doubtedly arises from the lack of a proper understanding of the part sex plays in human conduct. When sex is successfully sublimated or expressed the personality becomes a driving force which produces pioneers, statesmen, business magnates and leaders of men in every walk of life. On the other hand, if sex is suppressed or arrested in development, it produces neurasthenics, perverts and social misfits, and the powers of blocked personality express themselves through abnormal sexual channels.

The real power behind all human endeavour is the desire to expand one's personality, the urge for self-expression, the impulse for self-realization. When the powers of personality are not allowed to manifest themselves in social ways man seeks the obvious solace of sex ; in other words, man makes a drive for sex, just as he does for food, for comfort and for pleasure ; in all of these he finds the satisfaction he failed to find in his other activities. Sex therefore is not a force, but a means of expression, a means by which mankind finds his own intimate individuality and expresses his personality.

Sex enhances and enriches life only when it takes its proper place and does not detract from those forces which properly belong to life accomplishment. When it becomes an obsession it is

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evidence of emotional mal-adjustment, leading to a blockage of usefulness. The sexual frenzy of to-day is but the result of what society has made of life. It is a by-product of repression and a denial of adequate outlets to the egos of man. Sex, like drink, becomes a compensation. The frenzy will not disappear until we learn to give a constructive release to the energies of man's spirit. Life must be made a satisfactory experience, a thing of beauty, of self-expression, of compatible work ; a life with love dominant ; a life with an attitude to sex based, not on ignorance and prejudice, but on a knowledge of its actuality.

MODERN ATTITUDES TO SEX EDUCATION

An important sphere of practical application of these principles is in sex education. An attitude of absolute honesty is essential. We as adults must determine what our own point of view is towards the subject of sex.

Firstly, do we believe that sex expression is a carnal impulse and only permissible, even in marriage, for the sake of procreation ? If so, we must teach self-denial and control of all bodily impulses and confine our sexual activity only to those occasions when a child is desired—say, ten times in a lifetime. The second point of view is that sex is a kind of secret physical gratification,

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a sinful pleasure of the flesh, a remnant of our animal origin. If this point of view is held, then the less said about sex the better, and youth should never know that such sensual delights exist. The third point of view is based on hygiene. The child is then taught that abstinence is as necessary for him up to a certain age as not drinking coffee or smoking cigarettes. It consists in treating sex as if we were all athletes and making a present of sex to youth when he goes out of "training." In the meantime he must practise a kind of athletic continence. The fourth attitude has nothing to do with carnal desire, physical pleasure, bodily vigour, but with it sex is just viewed as one of the ways by which love is consummated. From this point of view sex is not treated as a matter of procreation, but as a symbol of the merging of two human spirits in mutual affection.

With this point of view a new attitude permeates all sex education, for a real reason is given for continence and for the maintenance of bodily vigour. It requires, however, that you should be anti-Freudian, that you do not accept sex as the single motive of life, but as a symbol of love and a means of expressing one's feelings. Abnormal interest in sex only takes place when there is a thwarting of the forces of one's personality. With this new outlook licentiousness will yield to

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disciplined sex-expression, "man's most stupendous driving force."

OUR CHANGING MORALS

I shall endeavour, in the course of this work, to furnish evidence and establish proof that the trend of morality to-day is towards a more understanding attitude to those manifestations of sex which were formerly regarded as signs of moral degeneration and sexual perversion, namely masturbation, homosexuality and prostitution. It will also be suggested that society is accepting the unpleasantness of contraception and abortion as lesser evils than illegitimacy, and eugenic sterilization as preferable to a race of mental defectives.

Sex Science and Sex Morality are two separate and distinct spheres of thought. Science is the knowledge of the way Nature does things, and what they are; Morality is the way somebody thinks they ought to be according to their own particular religious faith. Sex is regarded as sinful and unholy not because it really is so, but because St. Paul taught it as being such, and his teachings are the foundation of modern religion. Science and religion will always be at variance so long as we adhere to the sex code of this ascetical.

Christianity, because of its origin in the doctrines of St. Paul, has persistently taught self-denial and

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sex inhibition. In the Orient the influence of religion has been in the opposite direction, and we have only to read recent books on India to see the great amount of harm Christian theology can do when it takes hold of a natural instinct like sex and alters it to serve its own purpose.

Jesus never preached or practised any kind of asceticism. He moved amongst all classes of people, and this conduct was so new and incomprehensible to the Jews that they accused Him of being a wine-bibber, and of keeping bad company. His whole life pointed the lesson that a man's actions and attitude to problems of public life must be determined not by rules and conventions, but by the light of his own inner convictions of right and wrong.

Our present-day sex morality is essentially a man-made religious conception, modified by time and place, and superimposed upon a fundamental biological process. Sex is too intimately bound up in our minds with sexual sin, and extramarital sex indulgence is often spoken of as immorality. Actually, when we speak of a man as a moral being, we refer to the fact that he entertains ethical ideals and outwardly complies with the current standards of a race or nation. The possession of a good moral character depends, however, on the motive of such compliance. True

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morality implies conduct controlled for the common good, and arises from a real desire of the individual so to order his life, and not from fear of punishment or social ostracism or from unquestioning and servile obedience to the moral standards of the day, but because he knows he is doing the right thing.

In our own generation we have seen extensive changes in moral standards. The social and economic status of woman has so altered that very considerable changes in sex customs have followed. Thus professional prostitution is disappearing and is being replaced by promiscuity and adultery. The mutual attraction which underlies these intimacies gives an æsthetic significance to a physical relationship which otherwise would be positively immoral.

This entire matter of modern sex morality has so long been intermingled with theology and religion that it actually shocks many people when you take a simple scientific view of sex relations.

Morality is a matter of custom, of time and place. We do not need a new religion or the abolition of social restraints—we need a new translation of the doctrines of Christ, a new sex-code, and a readjustment of our standards. Christ himself admitted that changing social conditions demanded a new morality, and in answer to the

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Pharisee who asked Him if it were not lawful for a man to put away his wife for every cause in accordance with the laws of Moses, He said "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away do commit adultery." Sex morals are of human origin, and deal with the spiritual side of sex; the sex instinct on the other hand is one of our natural endowments, and must be considered as a universal and fundamental manifestation of Nature.

Even our present marriage laws are based not on anything to be found in the Bible, nor even on a study of sex physiology and modern psychology, but on the pious adumbrations of a band of sixteenth-century ecclesiastics bent on extending their own influences. Changed social conditions demand that we shall readjust our old sex standards to new ethical needs, and we shall later discuss how this may be done.

SEX AND OBSCENITY

The sex muddle of the ages results from the persistent refusal to face the fact that the morality

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of one individual is the immorality of the other, and that the morality of to-day is the immorality of to-morrow. Censors aim at selecting the world's reading matter and regulating its amusements and deliberately refuse to recognize the elasticity of morality. The inconsistencies of these various reformers is so grotesque and colossal that were it not for its serious side it would be just a laughing matter.

Devout churchmen with their Puritanical minds are surely not in the position to say whether what shocks them is likely to degrade the morals of the masses, who, individually, are likely to possess a more sympathetic vision of the vagaries of human nature.

G. R. Scott, in his book, "Marriage in the Melting Pot" (T. Werner Laurie Ltd., 1930), has very cleverly summed up the present-day attitude towards modern literature, and, since his opinion so adequately expresses my own, I cannot do better than quote his views verbatim :

"The Puritan's argument is that erotic and pudic references in books, pictures and conversation conduce to the creation of an unhealthy interest in sex, and may lead a young man to fall into the clutches of a whore, or to the seduction of an innocent girl. This argument may have the slender merit of sincerity, but it has the huge

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defect of being nonsensical. What young man was ever the worse for seeing an obscene post card ? What girl was ever seduced through reading a book ? Every adolescent who walks through the streets of any large city after 10 o'clock at night runs the gauntlet of more risks to his morals than he will ever encounter through poring over all the obscene art studies turned out of the Paris emporiums. Every modern, unchaperoned, jazz-loving, dance-club-frequenting miss, in one month, suffers more damage to her morals than could be induced by reading every obscene book that any censor managed to suppress.

" Strangely enough, I have never yet met a Puritan who was in any way concerned with the evil effect of pornography upon his own immortal soul ; magnanimously and altruistically his heart-aches were always reserved for the other fellow. Apparently, himself immune, he could wade through volumes of the stuff he dubbed dangerous filth and emerge untainted and unscathed !

" Morality is custom endorsed by authority. It is subscribed to by the hordes of people who constitute what is known as the respectable section of the public, not necessarily because they view its restrictions with delight or find pleasure obeying them, but because to break them is to merit the disapproval of the majority. Conversely, those

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who fail to obey and respect the taboos imposed, or who introduce novel ideas of their own, unapproved by authority, are deemed immoral. Thus morality inevitably causes wholesale hypocrisy and lying. Because morality is a custom it is chameleonic, and the immorality of yesterday becomes the morality of to-day. This is well exemplified by the changing standards in the censorship of films, and the suppression one year of so-called obscene books, and their liberation the next.

“ To some extent, too, suppression is fortuitous. It may be induced through the tactics of the stunt press, or through the influence of a powerful religious organization, or through the bilious erumpent protestations of some band of sex-starved spinsters. In consequence, to-day a book is banned ; to-morrow another equally daring and dealing with the same subject is ignored.

Little wonder that both authors and publishers are hopelessly puzzled and dismayed when they attempt to discover consistency or sense in the amazing muddle of literary censorship.”

THE NEED FOR TOLERANCE

Sanity and intelligence lead to the attitude that because ten persons find one individual's opinion or action distasteful it is no reason why he should

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be compelled under threat to march in their procession, flaunting their banner and singing their tunes.

The only true morality is one that is consistent with Nature. Although marriage may make sex relationships legal nothing but the love of two persons can make it moral. The right of individual sex expression is inherent and unalienable, and should not be interfered with by Church or State so long as there is no violation of the public peace and the welfare of the individual. Thus true morality implies tolerance.

Society has no right to concern itself with the sex life or sexual acts of any responsible person until conception has taken place or disease is transmitted. We should try to understand the rôle of sex in our life without trying to change or modify it according to religious emotions or legal enactments.

Man has unalienable right to the gratification (within reasonable bounds) of his sex impulse. To regard this gratification as an evil because of the results of its excesses and misuse is merely evidence of a misinterpretation for religious purposes of a natural physiologic function. Of course, it must be understood that this right carries with it the obligation to exercise it in such a manner that no harm can result therefrom, either to the individual himself or to society. Physical sex desire at

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maturity is no more sinful or shameful than hunger at dinner time, yet thousands of people despise themselves and feel "guilty" because such desires come to them, and when such feelings are directed towards their own sex, lack of understanding causes them to regard themselves as abnormal inverts. In many cases these feelings are just manifestations of an almost universal bisexuality.

This brief study of our changing morals seems to suggest that for examples of true happiness and simple enjoyment of life in all its beauty, we must turn back to the days before St. Paul enunciated the doctrine of "the sinfulness of the flesh" and observe the customs and life of ancient peoples. The farther we get away from the artificialities of modern civilization, with its hide-bound religious dogmas, the closer we revert to Hellenism, with its belief in earthly life and its acceptance of the physical side of sex.

CHAPTER II

SEX THROUGH THE AGES

IN the beginning "sex" was just a physical overpowering of the female in a moment of passion. Man was ever ready to mate according to desire and opportunity. Associated with his sex experience was the feeling of gratitude, as is usual with man towards people who have shared with him some great joy or happiness. Out of this probably came an attitude of affection towards the object of his desire quite different to his attitude to the food which stilled his hunger. Thus was born "love."

Religion was born from the emotion of fear. What we fear we revere, and so in olden times the evil spirits which ancient man sought to appease were eventually idealized as gods. As the worship of these gods brought him happiness, so was love born in religion. Primitive man was unable to differentiate spiritual love from physical love, and pagan rites very often ended in open sexual orgies,

SEX THROUGH THE AGES

Throughout the ages love and religion have been inseparably entwined. Love is the very essence of true devotion and exalted religious experience. "He that loveth not, knoweth not God ; for God is Love " (St. John).

At first man's sexual nature was indefinite. His love was merely a vague, blind yearning, and the nature of its consummation was determined by first associations and experiences. There were environmental and social conditions that gave man's sexual instinct a homosexual turn, as they still do to-day. For not only did man create gods in his own image, but he also served them in his likeness and homosexual worship became merely a reflection of homosexual living.

PHALLIC WORSHIP

The male phallus and female yoni in primitive religions were ever present as symbols of the generative gods they worshipped. The first attempt to represent the phallus was a statue of a male with the organ greatly enlarged. In the religious festivals of Egypt the image of Osiris was carried in their processions. Later the organ itself was detached from the body, and was frequently to be found over the doorways of churches and legalized houses of prostitution. Both the Greeks and the Romans used to place an image of

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the organ upon their graves. It was an affirmation of their belief of eternal life in the very face of death. Primitive man was greatly occupied with his organs of generation. He offered them in sacrifice to his gods ; he operated on them for his own salvation ; he was ever conscious of their virility. Thus they became to him as symbols of generation, and anything suggesting them at once became emblems of the generative divinities.

The phallus, being like a rod with a round head, became symbolized as such in wood and stone, and the yoni, being an oval opening, became represented as a ring. (The erotic symbolism of the wedding ring being placed on the finger in our marriage ceremony is obvious, for it is symbolic of the function of consummated marriage.) Later it was enough to draw a vertical line to suggest the phallus, and a horizontal line to suggest the yoni, while the union of the two was represented as a cross. The cross was thus from time immemorial a symbol of the creative forces in union, and so developed this symbol of the Christian religion to-day.

TABOO

With primitive man sex was the prime mover of his imagination, no doubt because it was pleasurable and his chief source of joy and exaltation. There was no shame in the exercise of its function,

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because he was proud of it. Perhaps he was conscious of sex as the life-giving force throughout Nature. To him sex was as rational as eating. He ate in public at any time, wherever he was hungry and whenever there was food. So did he satisfy his sexual appetite.

Once sex became a social activity, however, the tribe took it in hand and made it serve the social group rather than the individual. Inhibitions were imposed upon the mating instinct to save man's energies for the greater tasks of the tribe in war and peace. Appetite was whetted for victory by offering the women of the enemy as reward. A sexual act committed against the accepted code of morality was in olden times thought to hurt the tribe by causing sterility of the group since it offended the fertility gods whom they worshipped. Thus arose the idea of "taboo."

Out of this chaos of promiscuity grew such concepts as incest, family relationships and monogamous marriage—as unscientific, for instance, as the Mosaic law that a man may marry his niece but not his aunt. To-day we find a remnant of this antiquity in the idea that consanguineous marriage is harmful, for which modern eugenics can find no justification in the case of healthy antecedents.

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The repression of any innate tendency brings in its wake the desire to escape. So it was that sexual prohibition gave rise to an erotic tendency in religion. Sexual experience has always been man's outlet for his pent-up emotions. Suppressed rage, swallowed pride, hidden fear, all could be relieved in an orgy of sexuality. When religion came to be a means of sublimating his desires we find, throughout the ages, symbolism and ritual all with an erotic basis. Religion born of fear and nursed in darkness thus reared itself by fusing with love ; the emotion of love became entwined with the sentiments of religion—both were ways of escape from oppressing environments, a means of relieving mental strain. What was forbidden in ordinary life was allowed under the cloak of religion. Bonds were broken and taboos were raised once people entered the temple of their gods.

SEX MYTHOLOGY

The happiness of the ancient Greeks in the worship of their gods depended on the possibility of their enjoying to the full a refined sensuality clouded by no fear of sickness, age or death. The souls of the dead, they believed, lived again in flowers and trees. Schiller's words, " At that time nothing was sacred but the beautiful," are, in fact, the key to the understanding of Greek

mythology, and at the same time of Greek life generally. Erotic conceptions meet us everywhere in their stories of the beginnings of the world.

Much of the human adhered to the Greek conception of their world of gods. This is typified in their story of the birth of Aphrodite (Venus). The Greeks called the sky Uranus, understanding by the name the generative power of the sky which penetrates the Earth, which they referred to as Gaea. Thus the earth, fructified by warmth and moisture, produces all living things. It is related how, on one occasion, when Uranus was sinking down to Gaea for a nightly embrace of love, Cronos with a huge sickle cut off his mighty organ of generation. The cut-off member falls into the sea, and from its white foam Aphrodite, the charming goddess of love, is born. In Hesiod's "Theogony" we are told that "the member was borne quite a long time over the sea and round it was foam which came from the immortal member, and in it the maiden was nourished. The member, which was cut off immediately before the act, was already full of sperm; this now gushes out and with the sea produces Aphrodite."

Zeus was the supreme god and father of gods and men. His incestuous marriage with his sister Hera has been glorified with all the enchantment of Greek poetry. At the bottom of his marriages and

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amours was the idea of the fructifying moisture of the sky, the wedded strife and jealousies of the two heavenly powers typifying atmospheric phenomena, such as rain, storm and tempest. With the birth of Apollo, the god of the sun and light, is connected the story of the furious jealousy of Hera, who drives Leto (Latona), who is with child by Zeus, over half the earth until she finds a modest refuge in the rocky island of Delos. Thus Apollo, like Jesus, was born in most modest surroundings by a mother pursued by hate. The Greek saviour of the world entered life to begin the fight against the powers of darkness, and afterwards to fulfil his own special mission ; that is, to bless men with light, sun and joy in life. While, however, the Homeric Hymns describe the birth of its god of light in true orgies of beauty, St. Luke emphasizes the sordid surroundings of the Birth of Jesus. Thus the enormous difference between the two opinions, Christian and Ancient, is at once apparent, and finds a parallel in the Christian attitude towards sex as something sordid, and the Greek attitude towards it as a thing of beauty.

Ancient ideas regarding the purpose of the sex act were very hazy. To realize this we have only to read the book of Genesis. This represents the prevailing knowledge not of the reputed period of six thousand years ago, but somewhere about the

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time of Christ, when the book was actually written. A careful examination reveals that there was much dispute as to where man came from. In the first chapter Adam and Eve were simultaneously created. In the second chapter Adam was created from the dust, and Eve from his rib. The Jewish Talmud states that Adam had two faces and God split him into beings. The Greek mythologists believe he was created out of clay by the gods Prometheus, Zeus and Hephæstus, and the goddess Athene finished their work by giving the corpse the breath of life.

These myths continued to thrive through the ages as alternative theories of conception and creation.

THE SEX ACT AND CHILDBIRTH

The connection of coitus with conception and childbirth was vaguely established before the time of Christ, as is seen in the story of Onan's sin. The sole responsibility for the creation of a child was considered, however, to rest only with God and man, who in sexual intercourse was God's instrument, and the woman was regarded as merely providing the soil in which the child grew. The gods were believed to have unique fertilizing powers when they decided to act for themselves independent of man. It was enough that they

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breathed into the female body in the manner of the creation of Adam. This belief was common to every religion of antiquity. It accounts for the virgin birth of Dionysus, Perseus, Buddha, Hercules, and Christ.

The long physiological interval between coitus and childbirth no doubt accounted for the existence of this universal myth. Even to this day Melanesians and some tribes of Australian natives do not believe that the man has anything to do with the birth of children. They believe that spirits insert children into the body of the mother, and they regard fatherhood as explained by the Christian missionaries as a silly piece of fiction. Only recently a boy of fifteen informed me that he did not know where babies came from. He thought they either came from Heaven or out of hospitals. He did not believe the "smutty" stories he had heard at school because he did not think it was possible for a baby to come from the mother.

Even in the earliest days of the human race the woman was assisted at childbirth by females who possessed special knowledge handed down to them by tradition. Thus the office of midwife is a very ancient one. Midwives are mentioned several times in the Old Testament, e.g., at the birth of the twins Pharez and Zarah (Genesis). Gradually,

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however, obstetrical aid drifted into the hands of workers of magic and incantation, and so became, by being mixed up with religious rites, one of the functions of priesthood. In ancient Greece the care of women in childbirth was mainly assigned to the care of the goddess Ilithyia.

Hippocrates, the father of medicine (460–370 B.C.), formed the transition from the priest-physician, for he threw off the yoke of superstition and religious rites which surrounded childbirth in those times, and then commenced the epoch when medical science began to be based on the sound foundation of observation and experience. Little was added to the teachings of Hippocrates till the works of Soranus and Galen received notice in the second century A.D.

During the Dark and Middle Ages medicine languished, and was only kept alive by the Arabian physicians. In Europe, thanks to the taboo imposed on sexuality by St. Paul, the science of the ancients drifted again into the hands of priests, and sexual science became involved in superstition and mysticism. Up to the rise of the great Italian schools in the fifteenth century, there was a decided regression in medical knowledge as a whole, in that it became involved in astrology and religious superstition. Even to this day the planets are believed by the credulous to have

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some influence on childbirth, and on the lives of those born under them.

SEX AND SCIENCE

Modern science has shown that man is born of sexual union, that he starts life as an embryo within the body of the mother, and that the embryo is formed of the union of the male sperm and the female ovum. This seems so obvious to us to-day that it is difficult to realize that through the ages the human mind has not grasped the connection between birth and sexual intercourse.

It has been a long winding journey from the primitive theories of the ancients to our modern concepts, but it will be of interest to trace the constituent steps by which the real facts of the processes of fertilization were discovered.

Galen, in the second century A.D., was the first to recognize the function of the testis in reproduction. He held that the semen was formed in the blood and was filtered off by the testicles. He denied Aristotle's assumption that the woman's contribution to the embryo was the menstrual fluid and said that she, too, secreted a semen which was formed in a female testis (ovary). The male and female fluids mixed in the uterus, where it became frothy and evolved the embryo.

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The next important discovery was not until 1672, when De Graaf proved that the female testis of mammals is an ovary like that of birds. He thought the watery follicles in the ovary (which now bear his name) were embryos created by some mysterious influence of the semen.

Van Leeuwenhoek, in 1677, discovered the microscope and found the spermatozoa in the semen, and concluded that they were the sole source of the embryo. He held that the child is the father's alone, the mother's body being only an "incubator." Spallanzani's theory of conception was that the male semen acted as a stimulant to the heart of the foetus which, already formed in the ovary, passed into the uterus, where it awaits this vivifying influence. He thought sperms were just parasitic worms. In 1780 he published the results of his experiments in artificial insemination.

Purkinji, in 1825, discovered that the true germinal portion of hens' eggs was neither the yolk nor the white, but a very small whitish area over the yolk.

Van Baer, two years later, acting on Purkinji's lead, tried to find the true germinal portion of the ovary of mammals. He discovered the ovum and proved that the ovum originates in the Graafian follicles of the ovary.

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Kölliker, in 1841, demonstrated that spermatozoa were not worms but true body cells.

It was not until 1851 that Newport proved conclusively that the spermatozoon, and not the fluid itself, was the essential element in fertilization. He saw the sperm penetrate the capsule of a frog's egg. Having thus determined that conception was the result of the fusing of the male sperms in the semen with female ovum formed in the ovary, scientists next proceeded to determine how this fertilization took place.

Hertwig and Fol (1875) showed the essential act of fertilization was not the union of two cells, sperm and ovum, but the fusion of their two nuclei into one.

Further research then proved that the human ovum is fertilized by a single sperm which rapidly penetrates the egg capsule as soon as it comes in contact with it. The middle piece and tail then disappear while the head fuses with nucleus of the ovum. As soon as one sperm penetrates the ovum, the capsule successfully bars entry to all other sperms. The twenty-four chromosomes of the nucleus of the sperm head become indissolubly united with the twenty-four chromosomes of the nucleus of the ovum and new life containing the hereditary qualities of both the father and mother is begun.

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The most important discoveries of the past decade have been the isolation of the sex hormones, those magical chemical messengers formed in the sex glands which, by their presence in the blood, are responsible for the changes of puberty and pregnancy and the maintenance of virility and menstruation. A very interesting account of these hormones and their relation to reproductive processes appears in Guttmacher's "Life in the Making" (London: Jarrolds, 1934), to which readers are referred.

SEX AND CHRISTIANITY

The birth of a child was regarded by the ancients as an act of God, and the fact that sexual union was likely to be followed by pregnancy and child-birth was not understood by them any more than it is by some civilized children of to-day. The mechanism of fertilization was quite unknown in the Biblical age, and, in fact, it was not until so comparatively recently as 1851 that Newport discovered that the union of a male sperm with the female ovum was necessary for fertilization to take place. Although this fusion is all that is necessary for fertilization, something more is necessary before the fused cell assumes life (conception) and receives the power to grow into a new individual, and this it pleases me to attribute to some

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Divine influence, even God Himself, for "God is Love." Love is the basis of all religion and faith. In reproduction men and women merely act as God's instruments in performing the physical act of coitus. This was actually the belief throughout the ages, as has been seen earlier, and was only discarded when the growth of science enabled men to give a simple scientific explanation to what to them was formerly something infinitely mysterious and Divine. We would be a happier world if we re-adopted this beautiful conception of life, and our God would be more personal and real and our Christianity more practical.

The religion of Western civilization is based on a mystic conception of a human virgin with the Spirit of God, and ever since St. Paul's condemnation of physical love as unworthy and profane sexuality has been the psychological scapegoat of the ages.

For centuries we have allowed religion to dictate how we should feel towards sex. Modern science, especially psychology and medicine, is teaching us that much of our present-day misery is the result of this obsolete morality, and the trend of sex is towards a more tolerant and practical philosophy.

True Christianity, to-day as always, consists not in pious sentimentalism, nor in a programme of taboos and regulations, but in a sane and

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intelligent attempt to grapple with the problems in the life of the community.

Although we come into the world through the agency of sex, and derive much of the stimulus of life from it, we have been living under a system of religious philosophy which makes of sex a thing of shame and fear. Actually the human sex urge is just as natural and normal as the physical appetite for food, and the spiritual longings of the soul.

All human effort is directed towards fulfilling the urge to live and go on living. We face the Universe of objects and events, and feel tiny and helpless ; its own origin, destiny and purpose are so mysterious. Humanity cannot accept the thought that death will be the end of consciousness and existence. The shadow of this thought is terrible, and therefore the wish to survive is the most powerful and permanent of human urges. Religion meets the fear of oblivion with the promise of immortality. " Death is swallowed up in victory." " O Death, where is thy sting ? " The fear thereby is diminished and even abolished, and we mould our lives for the life to come. Sex, however, is mundane, of this life, and will play no part in the hereafter.

Anyone who weakens another's faith in any essential part may find it difficult to give an adequate substitute for that loss. I have therefore

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specially sought to avoid all occasions of dispute or disobedience to the rules and doctrines of the various religious bodies, and have endeavoured where possible to reconcile modern science with the way marked out for believers by theologians. Where unanimity is impossible, my advice must be regarded as in no wise deliberately opposed to the spirit of any religion.

Much of our present-day ideas on sex morality are derived from the teachings of Paul of Tarsus. St. Paul put sin into sex because it was the universal manifestation of earthly life which he feared and despised. He lived only for the eternal life to come, which he regarded as imminent. It is not known whether Paul had ever been married. Like Christ, his earlier life is hidden in the mist of time. His "infirmity of the flesh," to which he often referred, may have robbed him of sexual power ; anyway, it certainly distorted his view of women and the performance of the coital act. It is common for men to hate and despise the thing with which they themselves cannot cope—a dog in the manger attitude as it were ; if they cannot have the bone of the pleasure themselves they will see to it that no one else will enjoy it. At times Paul gave a wholesome, if not adequate, reason for his insistence on self-denial in sex. He saw in sexual relationships and its concomitant responsi-

bilities a hindrance to the service of God. For Paul, man alone was created in the image of God, and for His glory ; the woman was created solely for the temporal use of man. St. Paul's idea of holiness therefore was to despise worldly pleasures, particularly the pleasures of sex relationship. St. Paul's teachings became the cornerstone of modern Puritanism, and contributed to the tendency to look upon all things sexual as savouring of " the world, the flesh, and the devil."

All this marked the beginning of a cult of celibacy and asceticism which for hundreds of years was to be the most marked feature of Christianity.

The next step was the enforced celibacy of the clergy, partly to comply with the glorified asceticism of the age and partly to prevent robbery of the Church for the benefit of their children. Women were urged to enter nunneries and become the brides of Christ. But the priests were men and the nuns were women, and had desires, appetites and passions like the rest of us. Although prevented from marrying, many had concubines, and others had recourse to homosexual practices. As the result of St. Paul's hymning of Christianity, monogamic marriage was instituted as the only form tolerated by God. The punishment of adultery, as indicated in the Old and New Testa-

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ments, was based on the idea of the wife being the man's property to be used as he thought fit. Christ's condemnation of adultery was not on the score of morals at all, but on that of the violation of one man's property by another, and the natural distaste of any man to be burdened by the expense of rearing another's offspring. There was no punishment for adultery on the husband's part so long as the woman he went with was not another man's wife. Not even in England till 1885 did it constitute grounds for divorce, and then, in respect of the husband, only when coupled with desertion.

To-day we are awakening from this Pauline anæsthesia and are learning, in the manner of the ancient Greeks, to use this fundamental urge for our spiritual and physical welfare.

CHAPTER III

SEXUAL LIFE AND CUSTOMS IN ANCIENT GREECE

THE Greeks preached the gospel of Hedonism (the doctrine that pleasure, of whatever kind, is the only good), and made sensuality the basis of life, but they also knew how to combine this sensuality with higher ethics, and thereby created a culture of life which mankind will admire till the end of all time.

The word "sin" was unknown to the Greeks, and their morality was only concerned with what was unjust to others, with offences against the State, and with crime. Morality had no bearing on the problems of the sexual life except so far as they reacted on sexually immature children, or when, in sexual matters, violence was employed. Otherwise, every one had the right of disposal of his own body; what men or women, who had passed the age of maturity, did together troubled neither the judge nor public opinion, and no one

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took offence if sexual matters were spoken of with the greatest frankness, and without any pretence of embarrassment.

The perfect understanding of the beauty of the human body and their joy in its glorification ennobled for them every act of sensuality, where this was based on affection. "The noblest and highest thing that mankind knows is the lofty ethical principle that brings human beings together in love." "To attain what one loves" was an ideal which came from the very soul of the Greeks. In fact, the culture of the Greeks was mostly a song of praise on Hedonism (Greek: Hedone, delight), that is, the cheerful enjoyment of life, especially the joys of love. They believed that to suppress the desire for pleasure was a mark neither of intelligence nor happiness, but that it only showed that the man who acted in such a way was ignorant of his true character and the needs of human nature.

There was a decided bisexuality amongst the Greeks, just as there is to-day. One of the most astonishing features of Greek civilization was their notion of the double sexual (hermaphroditic) nature of the human being in the embryonic condition. Ovid relates the story of Hermaphroditos, who grew up to be a dazzlingly beautiful boy. At the age of fifteen he kindled the love of

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Salmacis, the nymph of a spring of the same name in Caria. Against his will he was enticed by her down into the water and forced to have connection with her. Desiring never to be separated from her lover, the gods united them into a single being of two sexes. Hermes and Aphrodite bestowed on the spring the property that every man who bathed in it came out semivir (half man, half woman). Hermaphroditos was a being that had its root in the Greek androgynous idea of life generally, and was worshipped more as the good spirit of the house and private life, rather than as a divinity who was the object of public worship.

The most fundamental difference between modern and ancient culture is that antiquity treated the male as the focus of all intellectual life, and his body as the ideal of beauty; the woman only came into the scheme of the Greek man as the mother of his children and the manager of household matters. Otherwise she was only his courtesan or concubine. The women of the lower classes are seldom referred to in Greek literature, but this may be accounted for in the words of Pericles, "Those women are the best of whom one speaks least either well or ill." No greater honour could be paid to a woman than the Greeks assigned to the mother type. When the Greek woman had become a mother she had attained

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the object of her life. Marriage thus became, for the Greeks, a means to an end, the means of having a legitimate generation after them, and an organized and trustworthy management of household affairs. Two tasks were allotted to the Greek mother, which she considered the highest imaginable—the control of domestic affairs and the bringing up of her children ; of the girls until they were married, of the boys “ until the awakening of the spiritual individuality of the soul ” (puberty).

LOVE AND MARRIAGE

The Greeks regarded love, that is, the physical element, as a form of madness ; firstly, because they believed it resulted from a disturbance of the healthy equilibrium of the body and mind, so that under the compulsion of sexual desire the mind lost control of the body ; secondly, because of the transitory dullness of the intellectual powers of comprehension which were almost always associated with it. Thus men took wives not for love but for the purpose of begetting children.

With the Greeks there were three types of women : “ the courtesan for their pleasure, the concubine for their daily service, and the married woman who bore and reared their legitimate children.” Marriage to the Spartans was a fulfil-

ment of a duty to the gods, and punishments were meted out not only to single men but to those who married late (cf. modern bachelor tax). Comingling of the sexes was encouraged, and early marriage was the rule.

During courtship Plato advised the young couple to become intimately acquainted, and demanded that each should see the other naked. If the father could not find a husband for his daughter, he had recourse to the Promnestrides (professional match-makers). When a suitable man was found and the amount of the dowry settled, the "betrothal" took place. By this act of civil law we must understand the public ratification of the wishes of the two contracting parties to marry, which was required to make the ceremony legally valid. The official formula of the betrothal was "for the procreation of legitimate offspring." This was followed by a feast at the father-in-law's house, and sacrifices to the divinities of marriage of her hair and the virginal girdles. The hair symbolized the taking leave of youth; the girdle the resignation of virginity. "In Greek public opinion no kind of reason could be found for blaming a man who, tired of the eternal monotony of living with his wife, sought a welcome change in the arms of an intellectually stimulating and agreeable courtesan, or who knew how to improve the

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triviality of everyday life with the small-talk of a beautiful boy " (" Sexual Life in Ancient Greece," by Hans Licht ; London : George Routledge). Infidelity, as we call it, can never have been spoken of by the ancient Greek, for in his day it never occurred to a husband that marriage meant renunciation of æsthetic enjoyment, and still less would the wife have expected such a sacrifice from him.

It seems, therefore, that the Greeks were not immoral, but actually more moral than we are to-day, for they recognized the polygamous tendency of the man and acted accordingly ; they recognized the homosexual phase of puberty, which may become fixed into maturity, and acted accordingly ; while we, in spite of possessing the same knowledge, are too cowardly to draw the same conclusions, and are satisfied so long as outward appearances are preserved to sin in secret so much the more.

There were very few among the Greek writers who demanded a like morality for both sexes in marriage. As a matter of fact, the women would not have had it otherwise, since they lived only for their children and their home. No doubt many would think such a marriage dull if they compared it with the part played by modern women in social life. The Greek wife, unless she

wished to be considered a courtesan or paramour, took no part in the meals of her husband and his friends. Her duties were to supervise the slaves, nurse the sick, prepare the meals, and rear the children, " the boys until the time when they are exposed to the stronger wind of a man's education, and the girls until their marriage." To show how greatly the husband respected this activity of the wife, we will cite the beautiful sentiment of Alexis : " God reveals Himself to us in the mother more than in anything else " ; while Plautus complains : " A good wife is content with just her husband ; why should a husband be less content with just a wife ? " It was Plutarch, in praise of the purity of Spartan marriages, who said, " There are no adulterers amongst us " ; yet this same writer informs us that these Spartans would unhesitatingly allow another man to fill his nuptial bed if he thought him better fitted for begetting descendants.

Divorce was obtainable by the husband in the case of his wife's being unfaithful without his consent. A separation could be secured for other reasons, amongst them being incompatibility of temperament, for which Plato (*Laws*, vi, 784) would have liked to have had a court of arbitration established. Since procreation was the chief object of marriage, childlessness was also a cause for

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divorce. "Marriage on trial" was a natural consequence of this in isolated cases. It is reported of Crates, the Cynic, that "according to his own confession, he handed over his daughter to be married for thirty days on trial." In Athens Cecrops first introduced the practice of monogamy, whereas hitherto sexual intercourse was unrestrained and marriages in common prevailed. In this connection Heracles is reported to have had the greatest number of "wives." We are told by Herodorus that in only seven days he deflowered the fifty daughters of Thestius.

PÆDERASTY AND ITS PLACE IN GREEK EDUCATION

According to the ancient conception, love is nothing but the longing for the beautiful. In the sensual love of the Greeks for boys, they sought and found in them community of the soul. There was added to the ideal of beauty the intellectual talents of the boys, which made rational conversation possible, whereas with girls a man could only have jested. The Greeks took refuge in their trusted sexual companions not only socially but intellectually, and it was just the most important and influential supporters of Greek culture who held the most decided homosexual opinions.

Pædophilia was to the Greek parent the ideal

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way of bringing up a male youth. As the good mother and housewife was to them the ideal of the girl, so the symmetrically harmonic development of body and soul was that of a boy. For the Greeks the most excellent way of approaching this ideal was by entrusting the boy to the love of an older man. If the boy was unable to find an older friend and mutual lover, it was considered a reflection on his character.

This seems a peculiar custom to our ideas, but in our modern civilization we see evidence of its persistence in the home-weaning of boys at puberty, when they are sent to boarding schools. The Greeks recognized what now has a psychological basis, viz., that a definite homosexual trend is normal amongst boys at puberty, and that this receives its best outlet in the friendship of a man wiser and older than themselves. Bisexual trends of adolescence tend to persist during mature adult life, especially amongst educated men. To-day this is called homo-fixation, and manifests itself in the desire for the companionship of adolescents, not necessarily for the purpose of sex gratification.

The word most frequently used in Greek literature for homo-fixation was *pæderasty* or *pædophilia*, and is derived from "pais" (a boy at puberty), and another word meaning "to love" or "love of." An *ephebos* was a youth who had

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passed the age of puberty, and hence the term "ephebophilia." The Greeks recognized this impulse, although they did not understand its psychological basis, and used it for the education of their youth.

In the Greek language the word *pæderasty* had not the ugly sound it has for us to-day, since it was regarded simply as an expression of one variety of love, not in substitution of but supplementary to marriage, and therefore had no sort of defamatory meaning attached to it. Sodomy was the term given to intercourse with animals (bestiality), an example of the fruit of such passion being the Minotaur, but to-day, by popular usage, it means sexual intercourse through the anus.

It was considered the duty of every educated man to attract to himself some boy or youth, and act as his counsellor, guardian and friend. The father of every adolescent considered it a disgrace if the boy was not honoured by the friendship of a man. The daily intercourse of the male youth with men, the close community of life from early morning till late evening, was a matter of course in all Greece. Thereby in the man was developed that understanding of the soul of the boy, and an almost unexampled zeal to scatter the seed of everything good and noble in the young, and bring them as near as possible to the

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ideal of an excellent citizen. The erotic basis of these friendships, and the sexual intimacies which occurred, were considered of inspirational value to the man and of educational value to the youth. The term "boy," of course, always implied a youth who was sexually matured; that is, who had reached the age of puberty. Intercourse with immature children was regarded by the ancient Greeks, as with us, as a definite perversion.

MALE HOMOSEXUALITY

Pæderasty (meaning, literally, "love of a boy at puberty") was for the Greeks not a vice but only another form of love which they regarded not as an enemy of marriage but as a necessary supplement of marriage, and one recognized by the State as such; it was publicly spoken of with just as much unconcern as it was brought into the sphere of their philosophical conversation by great intellects such as Socrates, Plato and Aristotle. Because the fascination of the sexual was not made still more alluring by being shrouded in a veil of mystery, or branded as sinful and forbidden, and because sensuality was always dignified by the desire for beauty, their sexual life developed in overflowing force and enviable healthiness. To facilitate the understanding of the Hellenic love of boys, it must be remembered that to them the

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body of the adolescent boy was their ideal of beauty. It is only in comparatively recent times that the French have glorified the female form.

This consideration helps us to understand why sexual perversions, which play so lamentable a part in modern life, seldom occurred in ancient Greece. Anyone who is able to set himself free in the spirit of modern views, and to penetrate with unprejudiced mind into the thoughts of these ancient peoples, will comprehend the lofty ethics of the Hellenes, who regarded male homosexuality as a normal manifestation of the impulse of life and love, and strove for all that was beautiful both in body and soul.

This love of boys was so encouraged that it became the power that maintained the State and upheld the foundation of Greek ethics. The great philosopher, Plato, wrote : " Since Eros is acknowledged to be the oldest god, we owe to him the greatest blessings. For I cannot say what greater benefit can fall to the lot of a young man than a virtuous lover, and to the lover than a beloved youth. Neither kinship nor wealth nor honours nor anything else can afford us so well as love."

The Greek love of boys was based on an æsthetic and religious foundation ; it was not hostile to marriage, but supplemented it as an important factor in education. They recognized their bi-

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sexuality, and acted accordingly. To-day there is a psychological explanation for this pædophilia which played such an important part in the civilization of these ancient peoples.

Solon, the famous wise man, statesman and poet, issued laws for the regulation of pæderasty, and levied a tax on those who put boys and youths at the disposal of lovers (*Aeschines*). Those who encouraged professional male prostitution, except amongst slaves, were deprived of civic rights, and only that form of pædophilia was legalized where it was a voluntary relationship based on mutual affection.

Socrates, the Greek philosopher, was much given to sensuality as a youth, and was the " favourite " of his teacher, Archelaus. According to Xenophon, Socrates is alleged to have said, " And perhaps I may be able to help you in the search for good and noble boys, since I am given to love ; for whenever I terribly love men I strive with my whole heart that, while loving them, I may in my turn be loved ; and desiring them, I may in my turn be desired ; and that, when desiring to be with them, my society may be sought in return." In later life, like St. Paul, he renounced the sensuality of love, and devoted his life to zealous intellectual work.

Socrates (see Plato's " Symposium ") demanded

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that a really good teacher must also be a good pædophil (lover of boys) ; that is, that teacher and pupil must do their best, by mutual love and common effort, to reach the greatest perfection possible. " Love is the urge for immortality which fructifies the bodies of women with the seed of children, and the soul of boys and youths with wisdom and virtue."

Socrates, whose admiration of Alcibiades formed the subject of many plays, always had an open eye for boyish and youthful beauty. Intimate companionship with ephebi (boys at puberty) appeared to be indispensable with him, but he himself, as far as possible, abstained from giving any practical bodily proof of his affection. He was even capable of renouncing the sensual, since his incomparable art of regulating the souls of youths, and of leading them towards the greatest possible perfection, offered sufficient compensation.

This power of abstinence (sublimation) he also sought to place before others as an ideal, but unlike the ascetic St. Paul, who refused to recognize sex at all (repression), it is nowhere suggested in Greek literature that he would have required such self-denial from every one else ; nor would this have been held to be consonant with the wisdom of the " wisest of all Greeks."

Apollo, as the lover of manly youth, was wor-

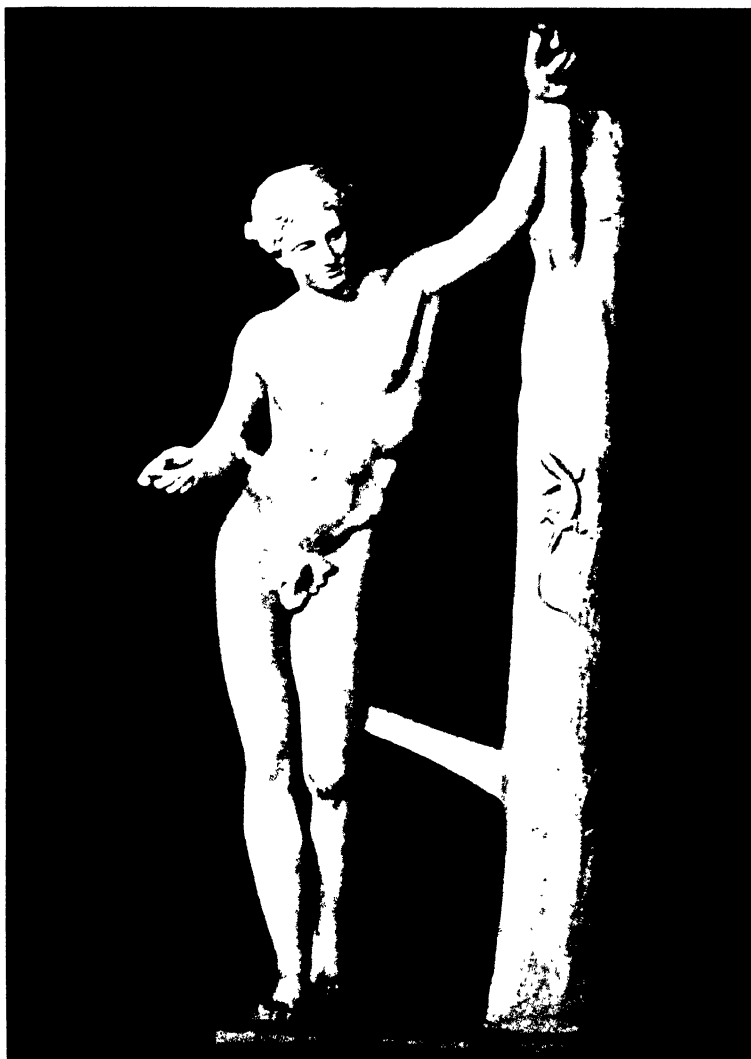


PLATE I
APOLLO
(From a statue in the Vatican Museum, Rome)

shipped as its ideal type and patron god, and his image was to be found alongside Hermes and Heracles in every Greek gymnasium. There are several statues preserved to us which represent him as a naked youth, who is supporting his left hand on the trunk of a tree, up which a lizard is running, and towards which he is moving his right hand, in which is a dart ; the best copies of Apollo Sauroktonos (the lizard-killer) are in the Vatican and the Louvre. Licht suggests that this idea has an erotic foundation, and explains it as follows : " Apollo, the light and sun-god, with his warm beams (symbolized by the dart) has enticed the lizard (an animal loved by the sun) from its hiding-place in order to enjoy its brisk and gracious movements. The Greek word for lizard means also the penis, and by preference that of a boy or young man. Hence the idea that the images of the lizard-killing Apollo are a symbol for the god who is a friend of boys, who does not desire to kill the little animal, but rather entices it out to play with it, until it perishes from desire and love under his coaxing finger."

There were many mortals who were thought worthy of associating with the gods in homosexual love on account of their beauty. Greek mythology is saturated with such examples, notably Gany-mede, who was the favourite of Zeus ; Pelops,

whose beauty inflamed Poseidon ; Apollo fell a victim to the beautiful Hyacinthus (and many others) ; Hermes to Cadmus ; Pan to Daphnis ; Dionysus to Ampellus and Achilles. Is it any wonder, therefore, that the Greeks imitated their gods, and thus contributed to its glorification ?

Pelops, the favourite of Poseidon, had a beautiful son, Chrysypus, and we are told that he was abducted by King Laïus, who, in Greek history, is therefore regarded as the founder of this love of boys. The father, robbed of his boy, pronounced a dreadful curse upon Laïus, which descended gloomily from generation to generation, dominating his son and grandson, until it found its end in the death of Œdipus. It is pointed out by Licht that the father was not driven to his curse because Laïus loved a boy and was intimate with him, but simply and solely because he was stolen against his father's wish. Thus it was not the "unnatural nature" of his passions (as might be assumed by modern moralists, considering present-day views on pæderasty), but simply "a rape without consent." It was not the homosexuality of his impulse but the violence employed by him in attaining that love. Later, in our consideration of Onanism, we will find a similar misinterpretation of fact in Christian history in the story of Onan.

The homosexual love of the Greeks seemed to

coincide with a definite advance in their civilization in that it created for them intellectual values which have lasted beyond all the ages, and ever provoke us anew to amazing astonishment. The first beginnings are lost in the darkness of Greek mythology, and the oldest literary testimony was found in an Egyptian papyrus 4500 years old, proving that pæderasty was at that time widespread in Egypt, and presumed to exist among the gods as a matter of course. "The love of boys is as old as humanity" (Goethe). The *Iliad* represents a hymn of friendship, and from the third book onwards the love of the two youths, Achilles and Patroclus, is represented in such detail that one can no longer speak of mere friendship.

A very favourite subject in philosophical literature is the examination of the question whether the love of a man for a woman should always be preferred to the love of a man for a boy. In Lucian's "Erotes" a debate is held between a Corinthian and an Athenian. The arbitrator was Lycinus, and he put his judgment in the following words: "Marriage is for men a life-pressing necessity and a precious thing, if it is a happy one; but the love of boys, so far as it courts the sacred rights of affection is, in my opinion, the result of practical wisdom. Therefore let marriage be for all, but let the love of boys remain alone the

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privilege of the wise, for a perfect virtue is unthinkable in women. The Crown belongs to Athens and not to Corinth."

In Licht's "Sexual Life in Ancient Greece" is quoted the story of Orpheus, who, after the disappearance of his wife, Euridyce, into Hades, returns to his Thracian home, and here the singer is surrounded by women and girls because of the touching love for his wife which prompted him to go into Hades to win her back. But he rejects all female love, and taught the Thracians to turn their affection to the love of boys, "so long as youth laughs, to enjoy the brief spring of life and flowers" (Ovid). According to the Greek conception of love, homosexual intercourse was not considered as an offence against wedded faithfulness, and thus we find the singular paradox, according to our ideas, that Orpheus, who is to this day regarded as the model of conjugal fidelity, is for antiquity the man who founded in Thrace homosexual love. All his songs henceforth were to the glorification of this subject.

FEMALE HOMOSEXUALITY

Sappho, the founder of female homosexual love in Greece, was a lyric poetess, who lived, loved, sang and died on the island of Lesbos about 600

years before Christ. Her verse was astonishingly pure and chaste, and has never since been excelled, but her morals were largely those of her age and race. Most of her works were destroyed by the Early Christian Fathers because they regarded them as immoral, and her birthplace, Lesbos, became, by the changing code of later generations, the synonym for shame.

Female homosexuality was not regarded by the Greeks in the same light as the male variety. This is easy to understand, for they regarded motherhood as the divine purpose of women. "Tribad" is the usual term in Greek literature for women who committed sexual acts in common. This was specially common on the Island of Lesbos, whence, even to this day, we have the term "Lesbian love." The Lesbians were generally regarded as immoral, and a "Lesbian woman" was but another name for a whore. Lesbos was the birthplace of Sappho, the poetess and queen of the tribads, and was recognized as the founder of female homosexual love—whence the terms tribadism and sapphism. Female homosexual love, however, was as little tied to time and place in Greek antiquity as it is in modern times. There are many pictorial representations in the museums of Europe.

In the friendship of Sappho for young girls the ancients saw a counterpart of the intimate relations

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of the philosopher Socrates with his pupils. In both the extraordinary susceptibility to personal beauty is the foundation of friendly intercourse, and the presumption of the erotic character of such friendship.

MASTURBATION

Masturbation to the Greeks was not a "vice," but was regarded as a safety-valve created by Nature, which prevented sexual diseases and sins against morality, with their consequences—illegitimate motherhood, suicide, rape, etc. They were certainly aware that it could be indulged to excess, and thus have an injurious effect, but they knew that this held good of over-indulgence in any pleasure. In regard to the universality of masturbation, which is to-day taken as much as a matter of course as it was in ancient Greece, it is easy to understand that plastic artists were fond of depicting such scenes on vases. Thus the Royal Museum at Brussels possesses a cup on which a youth is represented as performing the act.

Many passages in ancient writings constantly speak of the mysterious conduct of the Greek girls, and indicate that female masturbation either took place with the hand or with an instrument specially adapted for the purpose, "self-satisfier." The Greeks called it a *baudon* or *oslibos*.

PROSTITUTION

There are no less than forty words in the Greek language conveying the notion of "prostitute." Prostitution was rampant, and there were many varieties of such. Educated women, who could be bought for money, were referred to by the name *hetaira* (friend or life partner), rather than by the ugly term "whore," which was reserved for those who were quartered in brothels. In brothels whores stood very lightly clad, or even quite naked, for show, so that the visitor might make his choice according to his particular taste. The price of admission was regulated by time and place, but was usually quite low, one obol ($1\frac{1}{2}d.$), but in addition a present had to be made to the girls. It is significant that they were not allowed to open till four in the afternoon, so as not to keep the young men away from the gymnasia. *Hetairæ* were distinguished by the social respect they enjoyed, and by their education and wit.

Street prostitution was very blatant, and the ritual adopted by the street-walkers, when they wanted to catch a man, was perhaps a little more ingenious than it is to-day. It is recorded that some wore special shoes with the Greek word for "follow me" nailed on them, so that when the girl was walking along the word was impressed on

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the soft ground, and the passer-by could have no doubt as to her trade.

Corinth was especially famed for its wantonness and licentiousness. The notorious Temple of Venus attracted much wealth to the city, and housed no fewer than a thousand hetairæ, or temple servants, as they were euphemistically called ; to-day a Turkish mosque stands on the spot.

SEXUAL CUSTOMS

Amongst the many strange customs connected with the sexual life of man, the practice of infibulation is one of the most curious. In Greece it consisted in tying up the foreskin with a small band. Some authorities explained the practice by assuming that the Greeks were ashamed of a short foreskin, with consequent uncovering of the glans, and therefore certain persons, especially athletes, tied it up when naked to prevent accidental exposure. The Roman form of the custom consisted in fastening a small ring upon the extended prepuce of certain persons, especially youths, to prevent sexual intercourse, "for the purpose of preserving their health and the quality of their voice."

Just as to-day we are the slaves of superstition, fear and fetish, no less were the ancient Greeks, especially in matters sexual. Many of these related

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to childbirth and the determination of the sex of the child. Diverse were the substances which were held in high repute for the action on the sexual impulse, and many of these folk medicines were in favour in remote parts of Europe up to comparatively recent times. Onions and pyrethron (feverfew or pellitory, "the plant that kindles the flame of love") were frequently mentioned by Ovid as love potions.

The organs of generation were considered to break magic spells and avert "the evil eye." Hence the use of the phallus and amulet (fico) as symbols of protection. The idea appears to be that the evil spirit was so fascinated by the sight of the obscene that for the time being it was harmless to everything else. This explains why sexual organs—by preference the male—were painted or imitated in plastic art wherever it was thought that the evil eye was especially to be feared. The phallus represented the erect male penis and the fico the female vulva. There seems, at the present day, to be a reawakening of the "occult science" whereby all a lover's wishes could be fulfilled. The wise women of to-day who, with the assistance of the arch-backed tom-cat or crystal, know how to foretell the future from the hand or patterns of tea-leaves in a cup, have no need to complain that they lack subjects desiring

help in all sorts of imaginable problems. In just the same way in ancient Greece it was believed, by correctly making use of the powers of Nature, one could be assured of all kinds of beautiful things, e.g., health, wealth and love.

The Greeks, the healthiest and most æsthetically perfect people hitherto known to the world, were far from being ashamed of their sexual organs, but regarded them with pious awe, and with almost religious reverence, as the mystical instruments of propagation, as the symbols of Nature, life-producing and inexhaustively fruitful. The phallus thus became for them a religious symbol.

They recognized the fact that any covering of the privates, whilst the body was otherwise uncovered, was unnatural, and could only mean that one ascribed a moral or inferior value to their functions. Thus it is that in all their exercises, in the baths and palæstræ, the gymnasia and wrestling schools, they were seen only in the nakedness of Paradise. It is true that when the Olympic games were first revived by Iphitus in 800 B.C. (this festival, "the Cult of Zeus," was celebrated every fifth year at the time of the first full moon after the summer solstice) it was the custom for the runner to appear with an apron round his hips. This was not for "moral" reasons, but rather the remains of an opinion introduced from the East.

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From 720 onwards, when the Greeks freed themselves from this Oriental influence, the contestants at the national games at Olympia always appeared quite naked. Immense value was placed on the bodily development of their boys, who spent three-quarters of the day in palæstræ and gymnasia, and in all their exercises the boys and youths were naked (as the derivation of the word "gymnasium" points). The Greeks bathed completely naked, and if in the public baths the men and women were kept separate, it is not to be explained by the hypocritical prudery of our day, but from the fact that the Greeks excluded women from their public life, and that boys and youths completely satisfied their wish for companionship. In a later period the custom developed of both sexes bathing together.

Abduction of women and boys as a religious ceremony has lasted into most highly-civilized times, but the employment of violence in sexual matters was equally condemned by public opinion and the law as it is to-day.

The two great epics of the Greek classical period, the Iliad and the Odyssey, are saturated with erotic and pæderasty, and contain many pictures of highly sensual charm. This period (800 B.C. to 300 B.C.) was followed by the Hellenistic Age, which is generally taken to begin at 323 B.C. with the death

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of Alexander the Great. It is a characteristic feature that the more foreign elements penetrated into the Greek picture the more hedonism retired into the background. There followed the transition period, about the time of Christ, when Oriental influence was felt. A.D. 300-530 marks the time when Greco-Roman culture, that most precious bloom on the tree of humanity, gradually dies away. Its annihilation was probably the most lamentable catastrophe which had overtaken the human race until 1914. External agencies were largely to blame, and Licht has suggested that of these the most important was the ever-growing influence of Christianity and diffusion of the ascetical doctrines of St. Paul. In the previous chapter we have already considered the influence of this man's teaching on our present-day sex code.

It is interesting to recall that, after the advent of Christianity, the so-called pagans in A.D. 275 attempted to combine the Christian and pagan views of the world in the "cult of the sun," but in vain. Christianity, or really Paulinism, would take no part in it, and "the earth was shovelled over the grave of beauty, the life of the senses that for so long had made joy a reality."

CHAPTER IV

PARENTS AND SEX INITIATION

IT is noteworthy that throughout the ages sex education in Christian countries has been neglected deliberately during adolescence. Maybe it is because so little is known of the adolescence of Christ, Whose life has for ever been our example. If this had been recorded it would no doubt have contained much that would have been helpful in guiding the youths of to-day through this trying period.

One thing is certain—Jesus experienced a very early and definite emergence into what we call adolescent independence. When He accompanied His parents, at the age of twelve, to one of the Jewish festivals at Jerusalem, it will be recalled that He remained behind, engaged in discussion with the religious teachers in the temple, His parents supposing He was following them with His cousins. When they subsequently found and mildly reproached Him, Jesus said, “ Knowest thou

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not that I must be about my Father's business ? ” A gentle but deserved rebuke it was, a rebuke to all parents who yield to the desire always to keep their sons and daughters children. Many parents would simply expand their homes to enlarged nurseries, as the years pass, and rule them after the old patriarchal fashion (writes Dr. William Sadler in “ Piloting Modern Youth ”).

This experience of Jesus tarrying behind to discuss religion with the temple teachers is also an illustration of how early the mind of youth craves the deeper things, reaches out for more substantial intellectual pabulum. When parents thought He was frivolously playing with His cousins, being only twelve years old, He was seriously discussing with adult minds the deep philosophy of living. Parents do their children an injustice in failing to recognize how early they can be talked to as grown-ups.

When adolescents in their teens manifest an ambition to be somebody, to do things in the world, they should not be sat down on too severely. This lad of Nazareth, 1922 years ago, had the same reaction when He said to His chiding parents : “ What, don't you understand ? I have a life mission to discharge. I have a service to perform for humanity, and even though I am but twelve years old, it is high time that I should be concerned

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with the business of getting started in My life-work."

Thus we see that even in the time of Christ parents were unable to cope with the adolescent problems of youth, and the child Jesus turned to the temple teachers for knowledge and guidance. When we attain that Utopia where parents are educated before marriage in the knowledge of normal sex life, then only will they be able to impart such knowledge to their own sons and daughters at the advent of puberty.

Most men and women on their wedding day are completely ignorant as to what marriage involves, and are expected to know about it by some "natural instinct." Thus it is that children are also brought up in ignorance, as far as the parents are concerned. Dr. Exner, in an analysis compiled from answers of 948 American students to a questionnaire, shows that of the first permanent impressions concerning sex, 91.5 per cent. were from unwholesome sources. Only 4 per cent. of the men had received their information from parents, and of the rest, 79 per cent. admitted that the effects were "bad."

MODERN TENDENCIES IN SEX EDUCATION

To-day parents know it is their duty to inform their children about sex, and in imparting this

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knowledge, seek to combine accurate science with applied religion. Many fathers and mothers are discovering, however, that they are unable to cope with the situation created by this new morality, and find difficulty in meeting the sexual problems of their sons and daughters, and in discussing them in a frank and fearless manner. The fact is, they were kept in ignorance themselves when they were children, and have not the requisite knowledge. They have had to battle their way, learning the lessons of life in the hard school of experience.

It is hoped that this small work will overcome this difficulty and enable them to read appropriate passages to their sons and daughters at the different stages of their sexual development. Such readings will provide material for discussion, and the wise parent will not set himself up as a paragon of virtue, but rather let the child know of his own sex experiences and anxieties.

Primitive and savage tribes see to it that adolescents of both sexes get sex education : the elders of the tribe instruct them at this formative and impressionable period in all the knowledge about sexual matters that the tribe has accumulated through centuries of trial and error.

This is the trend to-day. We are reverting to this old primitive custom, and there is an increasing tendency for the heads of the family to undertake

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these duties and obligations of parenthood, which were formerly relegated haphazardly to school-masters, ministers and physicians.

I think it is the father's business to tell the sex story to his sons. In order to impart this information successfully comradeship must come before sex instruction. It may be out of the question for a father to be a pal with his son, but he can be more or less of a comrade, and in this way relations of confidential and sympathetic communion can be established, and it will be found that the two will discuss intimately many things besides sex.

The average boy does not discuss his sexual experiences with his parents because he is not sure of receiving the sympathetic and practical advice he needs. This is the fault of the parent. Sex instruction can only be fully effective where there is affection and sympathy.

Every mother, when she observes the appearance of the secondary sexual characteristics, should see that her daughter is thoroughly instructed with the phenomenon of puberty. Instruction should be given casually and calmly by degrees, in well-selected instalments, and this is best done by reading sections of a book such as this, and then discussing it freely.

Information wrongly given regarding the dangers of sex contact—pregnancy and venereal diseases—

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is likely to produce a shock which may colour the whole of the after-life of a sensitive young man or woman, and therefore I say instruction should be gradual and accurate.

Education should really begin in the cradle. The child should have all its questions answered as they arise, and answered as far as possible truthfully and within the limits of its understanding.

Half the sex problems of children and adolescents could be solved by teaching anatomy and physiology from the earliest years. Most intelligent children are bored with the silly vague talks about pollen, stamens and butterflies.

Children are never too young to know that babies are nourished by the mother in her own body, next to her heart, until such time as they are ready to come into the world to maintain a separate existence. The facts of reproduction are most easily explained to children by the analogies of farm and animal life, rather than by reference to plants whose biology is somewhat difficult for the young mind to comprehend.

The best educator in childhood is the mother. Many mothers, however, owing to their perverted notions of purity, have too little naturalness of mind about their own functions to be perfectly at ease with their children. The result is that under the present circumstances it is often better

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to leave sex enlightenment to some one else who feels less personal in the matter.

Owing to the restraints created by their prudish attitude to sex, many parents are too self-conscious to broach the subject to their children at puberty when knowledge becomes absolutely imperative. Then, again, most parents, apart from the most elementary facts, have too little knowledge themselves to give proper instruction to young people, and so sex education by appropriate books is becoming the ideal method of bringing proper knowledge to all those who cannot be reached by classes and lectures. It is the duty of the parent to see that these contain no terrorizing admonitions, and that they are in consonance with the best medical teaching of the day. So selected they can be read in the privacy of the home, and can be studied and digested at leisure, and then discussed with the parents.

Equally important as sex education, so far as parents are concerned, is good emotional environment. Every child needs love. If his desire for love is not satisfied the child is thrown back on himself and masturbation (self-love) is a likely consequence. The child who receives love and friendship in the home, who is given opportunities for self-expression and encouraged to be interested in life and given opportunity for creating things—

gardens, pictures, poetry—is more likely to regard sex in a sane and healthy way. Good emotional environment also implies harmony between the parents. Parental discord often has far-reaching results.

THE PASSING OF PRUDERY

There are still many pruderies surrounding sex. We should let children bath together unclad so that they can get used to the body of one another, explaining the differences to them when and where they ask questions. Sexual organs (including the excretory organs) should always be called by their appropriate name. “No one ought to be ashamed of having what God was not ashamed to create.”

Rudeness and sinfulness should never be suggested in connection with sex—rather point out the effect on health, and let this be the natural deterrent to bad habits. If we want sex to be beautiful we must not hesitate to make so everything connected with it.

Conventional sex education tends to fail in its object by hiding blushingly what should obviously be a natural object of beauty, namely, the human body itself, especially at adolescence—the blossom-time of life.

Society tends to create a sense of shame of the bodily functions early in life, and pushes to its logical conclusion the theory of the sinfulness of

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the flesh as enunciated by St. Paul. The idea that nakedness is immodest is merely the result of a modern, perverted sense of the human body. It is really the partially adorned body, not the nude, which acts as a sexual excitant. The genital region in itself does not exert such strong visual stimulation as is generally believed. Its attraction lies in the mystery surrounding it. The parts are seldom referred to by their correct names, and are more often the subject of obscene jest.

The nude is ceasing to be regarded as indecent, and youths and maidens, and, incidentally, parents with their children of both sexes, are now enjoying their water and sun baths together, without running the risk of going straight down the road to perdition as was prophesied of them. It is a startling fact that there is actually very little immorality among the adherents of the Nudist Cult in Germany and amongst primitive races. What we call modesty is more often a cloak for something we wish to hide ; if not physical defect, then perhaps mental indecency. Those who possess the most beautiful bodies are often least ashamed of exposure.

It is no doubt advisable, with the traditions prevailing at the present time, to segregate the sexes when teaching boys and girls at puberty the elementary human facts of physiology and anatomy.

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The main argument against co-education is the different rate of mental development between boys and girls at different periods. Girls mature more quickly, and are intellectually in advance of boys at puberty, but they fall behind again during adolescence. With careful grading, however, this is not an insuperable difficulty, and towards the completion of adolescence it is possible for mixed classes to be held with most admirable results. If successfully conducted they engender a feeling of natural sympathy and lack of restraint between the sexes which only a co-educational course can give. "The truth about boys and girls is this: Each sex is more itself when in the presence of the other."

A relic of the Puritanism of the Middle Ages is the artificial separation of the sexes during adolescence, as in schools, etc. This is quite unnatural and unreasonable, and Nature has avenged herself by heaping on society these tremendous sex difficulties with which we are just learning to cope. Adolescents are thwarted by society in the assertion of the biological element of their sex instinct, viz., procreation, but nevertheless the urge finds an outlet in the indulgence of its sensual element, and this is the core of the conflict to-day between the individual and the community.

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ATTITUDE TOWARDS SEX

The tradition of the ages has been that boys and girls shall receive their first sex experiences from their own sex—if not from their parents, then from their companions. The stupendous ignorance of parents regarding sex in past years has resulted in an unnatural sex consciousness. What we do not understand we fear, and this had led to the “sex taboo.”

The result has been that schools and colleges have for centuries been the great initiators of youth. Homosexual practices such as mutual masturbation have been so prevalent as to occasion deep concern to many headmasters. Theologians have suggested that the homosexual tendencies thus engendered often lead to their continuance in later life. Psychologists, however, recognize this homosexual phase of adolescence as more or less universal, and if the normality of this impulse is accepted by the individual, no sex maladjustment is likely to ensue. Repression is the commonest cause of permanent sex aberration, and is often responsible for that auto-suggestive activity which sometimes results in permanent homosexuality.

The normal heterosexual development of many adolescents is often indefinitely postponed by the banter of parents. Boys should never be “chipped”

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about their sweethearts, and remarks such as "it's only calf love" are in the worst of bad taste.

How paradoxical is modern civilization! It teaches repression of all matters relating to sex, yet in its literature, press, talking pictures, theatres, dress, etc., it unduly stimulates the sex impulse. Our attitude to sex has much to do with all our reactions in life. Speech may be employed to hide our meaning as well as to express it. In our attitude, however, we leave no doubt as to what is meant. Verbal sympathy is one thing, but the sympathy of our actions is quite different, and carries more weight than the spoken word. Parents whose attitude to sex is as something unclean, shameful and embarrassing, even if they do not say so in as many words, are not able to talk to adolescent sons about these matters in such a way as to afford them practical help in their problems. Example has a greater influence than mere advice and admonition, and parents can best secure the confidence of their children by recounting their own sexual experiences.

Many a youth's early life has been made unbearable by fear, shame and worry induced by ignorance and a wrong attitude of their parents to these matters. This has led later to a deep-rooted feeling of inferiority and inability to adjust himself to his social contacts. Health and efficiency return as

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soon as the youth is put on the right path. People who are inferior sexually remain at ease only so long as they associate with those whose attitude to sex is the same, and so thus remain ignorant of what normal sex life means. Excessive repression of curiosity and initiative in a child may induce an inferiority complex in a youth leading first to ruin of his spontaneity and then of his independence.

Parents cannot evade their responsibilities. It is their duty to adopt a sane attitude to sex based not on tradition but on the fullest knowledge they can obtain. They should endeavour to understand their child, and know something of the content of his phantasies ; they should study to what sort of love object their particular child will best adjust itself when it grows up. Some parents are full of tradition and know few real facts of the normal sex life, due to their own faulty early training. They tend to paint everything relating to sex in a pathological light. Repression is certainly necessary for cultural development, but not to such an extent that it brings a child to maturity in dense ignorance of all life's processes. This leads to the "sissy" type of boy, who later is abnormally sensitive, and shows lack of confidence and inferiority when away from home. He is apt to develop a neurosis which uses up much energy

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which would better have been utilized in healthy social outlets.

The only hope for youth is in utter honesty of the parent. Germs do not breed in sunlight, and no hypersexualism will affect the mind of any child who has been given a firm, strong and clear understanding of human life and its impulses. Knowledge has never hurt anyone, but one should never make any pretence about our beliefs. If one does not believe in God and honesty, then give the child the reason so that he may form his own conclusions. Do not lead him into ways of hypocrisy by posing as a paragon of virtue and pretending that sex is a " sin " if one does not lead a life of chastity oneself.

Education in sex is becoming more liberal and scientific, and no longer is it considered right and proper and pious to tell children the old absurd lies about sex in the stupid belief that continued ignorance of the actual facts of life will keep their young minds innocent and pure. We have discovered that by pretending to plant the seeds of innocence and purity we have actually been reaping a harvest of ignorance, obscenity and disease.

" The old order changeth, yielding place to new."

Strangely enough, we still permit young people to initiate themselves into sex. They grapple with

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the problem blindly, trying to piece together all the obscene gossip they hear, with stray bits of information from medical works, sex books, or patent medicine pamphlets. Here is where we fail most disastrously. There is no doubt in my mind that boys and girls should have the necessary information from their parents before the arrival of puberty. It should be a corporate element in their education. They are by that time old enough and intelligent enough to know the actual facts.

We would do well to follow the example of the Greeks, and, at the age of twelve or soon after, the parent or some appointed deputy should impart to the boy and girl such information as to enable them to deal rightly, and as far as possible without injury to themselves or to others, with all those sexual events to which every one is liable.

In an editorial of August 9th, 1934, the London *Daily Herald* expresses concisely the trend of modern opinion on sex education as follows: "The actual giving of intimate information should be left to parents. But the schools can prepare the ground by their teaching of biology. Thus sex education will become not a matter for an isolated and embarrassing half-hour, but a normal part of the process of equipping children with all the knowledge they need to face the world."

CHAPTER V

SEX IN SCHOOL LIFE

THE scientific consideration of school immorality is often hampered by the fact that those who know most are those who would suffer greatest financial loss by an unvarnished revelation of the truth. It is only by a person who stands in an economically independent position that a sincere and perfectly truthful inquiry can be made into the sexual activities and perversions of our large schools.

PREVALENCE OF IMMORALITY

The fact that sexual practices take place in all schools sometimes, and in some schools all the time, has been reason enough to warrant serious study, and many educational writers are now facing the facts frankly. Even novelists seem to have acquired courage to tackle the problem, and the vividness of many modern school stories leaves no doubt that in many cases they are written

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from personal experience. David Seabury, in "Growing Into Life" (p. 516), writes: "Out of 500 normal schoolboys the writer found that about 80 per cent. practised masturbation, admitted it to him and sought advice. These were not boys who had come to him on such matters, but just ordinary schoolboys whose obvious problems were the matter of their studies. The head of one of the largest schools for boys in America, with over twenty years' experience behind him as principal, admitted that he believed the practice to be practically 100 per cent. in boys' schools. Some years ago the head of a girls' school placed a figure well above the majority line for that sex, and investigation proved that this was not an exaggeration. Along with this condition we have come to discover a high percentage of homosexuality among girls as well as boys."

MORALS AND ATHLETICS

C. B. Andrews, in his "Study of Adolescent Education" (p. 86), quotes some interesting statistics on the prevalence of sexual pathology in school life. He collected a large number of cases of moral perversion amongst boys in schools where supervision, athletics and religion were relied upon to establish a wholesome tone. These cases were not boys who had occasional lapses inseparable

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from normal sexual development, but all were adolescents who were known to have been addicted to continued and repeated indulgence. He discovered that 50 per cent. showed marked ability at athletics and were included in the cricket and football elevens, 50 per cent. showed average ability, and not one showed any marked dislike or disability for school games.

The same boys were then divided into grades of comparative ability in school lessons, and of these 55 per cent. at the age of fourteen or fifteen had obtained a public school scholarship, slightly over 33 per cent. showed average ability, and only 11 per cent. failed to keep up to the required standard of work.

Intellectual ability and interest in games did not apparently keep the majority of the boys from sexual activity. Andrews followed up these cases in later life to attempt to estimate the adult ability of these adolescents. Not one had ended in conspicuous disaster or had gone to an asylum, but at the same time, although their adolescent ability had appeared very much above the normal, 83 per cent. were leading mediocre and very average lives.

Our conclusions on the subject of moral training of adolescents are therefore that the present curriculum of school studies and compulsory

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athletics are no deterrent to sex indulgence, and despite these efforts at sublimation the adolescent finds plenty of opportunity for finding some satisfying outlet for his sexual energies and practising the activities he really desires.

No spirited boy is withheld from sexual gratification by the threat of an avenging deity. If our religious teaching during adolescence depends on rewards and punishments, be they earthly or heavenly, the religion will be hated by the free-minded boy or girl with that disgust and contempt which in this form it certainly deserves. If he is strong mentally and physically, and capable of a certain amount of sexual indulgence with apparently no harm, he will laugh at all the clerics and fantastic moralists and continue on his way.

YOUTH AND SELF-EXPRESSION

The healthy adolescent is a rational rather than a moral being, and he will often be guided by reason when discipline and religious dogma will fail to influence him. Boys and girls are avid of experience; they wish to learn, but they shun dogmatic instruction. By a study of each one's personality and temperament suitable outlets could be found for the surging forces which crave for expression during adolescence.

If you would guide the sexual energies of youth,

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keep him interested in accomplishment ; give him full, honest and open teaching of all matters concerning sex ; inspire him to all kinds of achievements ; help him to select his own vocation and encourage him to develop his own intellectual interests. Do not scold him if he hates dead languages or mathematics. There may be a direct connection with the enforced study of Latin and masturbation in our schools, since this habit develops more readily when mental and emotional expression is thwarted and the boy lacks interest in his work. When the powers of a boy's personality are not allowed to manifest themselves in social ways he seeks the solace of sex.

This type of boy should be told that Latin and Greek are dead and, as far as he personally is concerned, might as well be buried. Guide his imagination instead into some constructive, creative or interpretive accomplishments. Do not let his lack of interest in his daily activities become ingrown and result in phantasy and morbid dreaming. For phantasy is the first cousin of sexual activity, and morbid dreaming is a pathway down which many a young person drifts to an ultimate life of sensuality.

If we keep youth orientated to life and help them to express their entities and lead them to form their own good habits by independence and

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quicken their enthusiasm for accomplishment, we need not be afraid of the fullest sex information. Only then is any kind of information safe. Half-knowledge is worse than none ; it is suggestive, provocative, just as half-clothing is more stimulating to sexual desire than entire nakedness.

Our attitude to sex must be one of absolute honesty and truth. You cannot tell the modern boy that sexual desire is dreadful ; he knows that it is pleasant. You cannot tell him it is wicked ; if he is healthy he feels in every fibre of his body that it is good. You cannot tell him that it leads to mental derangement and bodily prostration ; he sees your statement contradicted by the head of his class, perhaps by the captain of his cricket eleven.

Every clergyman, parent or schoolmaster who exaggerates or misrepresents the results of incontinence or immorality will sooner or later be contradicted by the personal experience of the adolescent. When lies are discovered, good advice will perish by the discovery. In the future there is little doubt that the threats of lunacy and hell as a means of torturing adolescents will disappear as have the rack and thumbscrew.

Sex is commonly taught to the adolescent from the point of view of hygiene and as being incompatible with training for athletic supremacy, and hence up to a certain age it is necessary for him to

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abstain from such indulgence as it is from drinking coffee and smoking cigarettes. We have seen that this method has not been successful, although it may act as a temporary deterrent.

The rational attitude to sex is to treat it as a symbol of the merging of two human spirits, and as a means by which love is consummated. A real reason is then given to continence, a real reason for the maintaining of bodily vigour. For if sex is a symbol of love then it is obvious that one should keep it as a means by which one may know love, and thus be able to experience it in its fullness.

Sex cannot be thwarted in adolescence. If successful sublimation is not achieved, it will express itself in aberrant ways. In other words, unless a boy has some absorbing love in his life, whether it be love of his God, love of his parents or masters, love for his work, his instinctive desire for some love object will assert itself either in love of his body or love of his companions, and thus he masturbates, fornicates or is inclined to homosexuality.

Nothing engenders these practices more than fear and hate, and herein we have the key to the faults in modern education. All who have had experience of large boarding schools realize what a barrier of veiled fear, suspicion and lack of real understanding and sympathy divides the

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master from the boys. If more personal friendships were encouraged, less reliance need be placed on the influence of games, school work and vague ethical sermons to maintain a healthy tone.

In knowledge the mind of the adolescent may be inferior to that of an adult, but in emotional energy it is the same. It is surely as painful to be as bored by others, to be unnecessarily restrained, to be in moral difficulties, when young as it is in later life, and if philosophy is undeveloped and experience slight surely there is a greater need for love and sympathy and understanding.

If we once understand the importance of giving our boys and girls the opportunity for gaining the experience and knowledge they desire rather than of learning the facts we think good for them, we shall find that the vast amount of adolescent immorality due to stifled energy will pass away, and our boys and girls from the beginning of their life will be, in the best sense, people of experience. If we allowed an open outlet to their love of personal investigation, to their craving for self-assertion and self-realization, modern youth would surprise us by their desire for healthy pursuits and wholesome study.

Education must become a direction of study and activities rather than forced learning and set games. A library with the widest possible range

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of subjects should be open to every boy who cares to use it. In swimming more than in any other sport the adolescent can give vent to his energy in the freest and most personal manner possible. There should be no embarrassment in nakedness, and a boy should be able to converse with equal unconcern with his masters whether clad or naked.

The adolescent craves self-expression and self-realization, and if we provide congenial wholesome outlets for his energies, his powers will not be exercised in illegitimate pursuits whereby he loses that self-respect and personal pride which is at the root of all healthy development and wholesome manhood.

The new science of Vocational Guidance, whereby young people are encouraged to select and train for occupations best suited for their individual temperament and aptitude, is a step in the right direction. With successful adjustment to the problems of life and vocation, the adolescent will no longer seek aberrant ways of self-expression.

ESSENTIALS OF ADOLESCENT HYGIENE

Those factors which are of supreme importance in the management of youth are :

- (1) Good nutrition. A healthy body is essential for successful adjustment to sex, and well-balanced and efficiently cooked food should

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be substituted for the poorly selected diet which obtains in many schools to-day.

- (2) Instruction in sexual hygiene and biology.
- (3) Good emotional environment. There is no greater deterrent to sex activity than an atmosphere of love and friendship. The child should be given the fullest opportunities for self-expression. Religion is important if it is practical and rational.
- (4) Recognition of the sexual trends of adolescence (masturbation and homosexuality).
- (5) Sympathetic encouragement of conscious control and sublimation.
- (6) Scientific guidance in the choice of studies and career best suited to the individual's talents and temperament.

The sex instinct is inborn and, whether weak or strong, is controlled by our intelligence, which is also hereditary. Like the colour of our eyes, these cannot be changed, but by education and good emotional environment we can develop latent powers, modify character traits and free the adolescent mind from the fears and inhibitions which are the curse of human life to-day.

To all adolescents questions of sex must and always will be of great interest ; to the properly instructed the laws of sexual development are well-known and fully-realized facts ; to the ignorant

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or partially instructed they are full of mysterious temptation. Concentration and attention on matters of sex during adolescence will always exist whether any instruction or not is given.

Unsatisfied curiosity associated with dawning sexual desires makes the whole subject a field of inquiry and speculation. The fact that this is the only subject in which he can find out the facts from personal experience and not from class instruction makes it unique and adventurous above all others. Again, because we have enveloped sexual matters in an atmosphere of wickedness and vice, this alone will give the adolescent a feeling of manly glory in imparting "facts" to others which he knows every one is interested in.

It will not be possible to make sex, biology or physiology as dull as classics or mathematics, but it will be a lesson for all that and will take a different position in the mind of the schoolboy. When we teach our adolescents even more than they desire to know in these matters, not only will the joy of secret inquiry be gone, but they will experience that feeling of satiety which is the best cure for sexual concentration, and boys and girls will learn from experienced teachers what they now talk of with their most intimate companions.

There are cases of close friendships in boarding schools where the truths of sex are discussed

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decently and confidentially, and this is what we need to foster. "The more one talks of sex, the less of it." When teaching in sexual hygiene forms part of school regime masters and boys will naturally be brought into closer contact. Anything which tends to foster such wholesome friendships can do nothing but good, especially if those masters are married and selected with greater discretion than they are at present.

HOMOSEXUALITY IN MODERN SCHOOL LIFE

According to Plato, Socrates demanded that the ideal teacher should also be a good pædophil (lover of boys). Pædophilia and homosexuality are popularly assumed to be synonymous with sodomy (anal coitus), but most often these trends do not go beyond the spiritual plane. Where physical relationships occur between masters and boys they commonly take the form of mutual fondling and caresses—and it ends at that. In regard to acquired homosexuality in school life, J. R. Oliver, M.D., Ph.D., of Johns Hopkins University, expresses the following opinion * :—

"In my rather long experience I have never come across a homo-erotic woman whose homo-eroticism was artificially created by some homo-erotic experience. Or any boy who, after some

* "Psychiatry and Mental Health." London : Scribners, 1933.

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homo-erotic friendship, became homo-erotic on that account. If one examines carefully the so-called cases of artificially induced homo-erotism one will always find, I believe, in the patient's early history, definite symptoms of homo-erotism that were there, plain for anyone to see, long before the actual homo-erotic experience which is erroneously supposed to be the real cause of the patient's present condition.

"Our courts, or most of them, have come to the conclusion that it is unjust to punish a man who has had homo-erotic relationships with several adolescent boys and to let the boys go free. For no one can force another to sexual intercourse unless he drug his victim or make him unconscious—if the homo-erotic act is a crime, then the boy deserves as much punishment as the man. Indeed, in our present days, the ideal of their son's 'purity' that is cherished by so many mothers, the concept of their daughter's 'perfect and unsoiled chastity' that is held by so many fathers—these ideals and concepts, however noble they may be, are not borne out by the actual facts that are established by the daily lives of these same sons and daughters. Give the boys and the girls a little credit for having sense enough to know more about life than we did at their age so many years ago.

"And so, when some father comes to you in distress about his adolescent son, a son who has no interest in girls, who is always hanging around with some younger man or boy, or who has 'come under the evil influence of some older man,' go into the matter carefully. Get the son's early history. You may find homo-erotic symptoms

there ; you may not. But at any rate do reassure the father. Make him understand that the boy is not perverse or decadent or rotten. Send for the boy. Tell him plainly just what homo-erotism is. Get the father and son together in your office. Then if you have made up your mind that the son is really a homo-erotic, explain to father and son that the boy is not responsible for his desires ; that he has been born with a certain type of sexual reaction. Let him, if he likes, look upon it as a kind of handicap. But don't let him be *afraid* of it. Make him accept it ; make his father accept it. And then show him how he can make his particular type of love as ideal and as fine as the love of Jonathan for David.

" Homo-erotism is like poets, it is born not made. If a girl is not biologically homo-erotic, no amount of homo-erotic intercourse can make her so. Any experienced teacher in a girls' school could tell you the same thing. She sees, for example, one of her girls who is always in love with some other girl ; who has countless affairs of this kind, affairs that are definitely physical. And during three or four years of such a girl's life at boarding school she is soaked in an atmosphere of homo-erotism. But the moment that her school days are over, or even during her holidays while still a schoolgirl, she turns with absolute certainty towards her normal sexual partner—towards the boy—towards the man. All her homo-erotic experience—the only sex experience that she has had—has not been able to make her homo-erotic or to change the biological conditioning of her hetero-erotic nature. The same thing is true of boys or men, so fathers and mothers and

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school - teachers need not be afraid of any 'contamination' from homo-erotic individuals."

In some States in U.S.A. education in the laws of sex is compulsory, but this may never be achieved in England. Our schools reflect the heart of English social life, and so long as parents are ignorant and ashamed of sexual matters so long will their children revel in an atmosphere at school of shame and ignorance. There is an old saying that when we expose evil it ceases to exist, and perhaps this is nowhere truer than in school life.

CHAPTER VI

HOMOSEXUALITY

ABSOLUTE normal sexuality at maturity from a scientific biological standpoint only exists in theory. Each individual is a law unto himself. Mankind is morphologically and psychologically bisexual. We have in each sex the vestigial remnants of the organs appertaining to the other, and these may continue to function in varying degrees. On the other hand, many who are bodily constituted of one type may have the mental attributes of the opposite sex.

There are many individuals whose sex endowment is misplaced, and these prefer relations with their own sex rather than with the opposite. This inversion of the sex instinct has been called by many names, some opprobrious, others laudatory. It has been called, in the male, homosexuality, homo-erotism, uranism, and pedicatio ; its victims are referred to as urnings or "fairies." Physical methods of gratification are commonly mutual masturbation, and coitus inter femora, inter nates or per oram. Only rarely is anal coitus practised ;

to many this is repulsive. Female homosexuals are referred to as Lesbians, " margies " or tribads, and their practices include mutual caresses and manipulation of the clitoris.

True homosexuality is inborn in less than 1 per cent. of the population, but probably some 50 per cent. are bisexually inclined and, given the opportunity, would indulge in homosexual practices as substitutes for heterosexual intercourse. This anomaly has been in existence as long as man, but only in recent years has it received a psychological explanation.

It will be difficult to convince many that homosexuality is a handicap rather than a vice, and unmoral rather than immoral. Ulrichs, who first drew the attention of the modern world to this condition, was convinced that this kind of love was of a higher order than ordinary sentiment, hence he suggested the name of uranism (uranos : Greek for Heaven). The genius of Shakespeare, Michael Angelo, Walt Whitman, Oscar Wilde, *et. al.*, has been attributed to their homosexual trend. Sexual degenerates are more often of the heterosexual libertine type, whereas those *homosexually inclined* are rather persons of taste, refinement and sensibility. Many have distinctive fields of activity, ranging from pedagogy to the pulpit, and often to the world they pose as paragons of virtue.

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Spiritual endowment, æsthetic appeasement, emotional fellowship, sympathy, understanding and friendship they seek from their own sex.

Contrary to general opinion, they are far from being misogynists, and are frequently the pillars and ornaments of society. For the most part, however, they prefer homosexual relations, and are usually impotent with the opposite sex. The men who wrote their names indelibly on the scroll of Greek art and literature were mostly homosexually inclined, and proud of it.

Acquired homosexuality is probably much commoner than many suspect. Its prevalence during adult life has been variously estimated as being 10 to 20 per cent. An important factor in its production is undoubtedly the segregation of boys in boarding schools and colleges during their impressionable years of adolescence. One's first experience often determines the proclivities of one's sexual attitude in adult life. Co-education would remedy much of this evil.

Many authorities consider that homosexuality is born, not made. Oliver writes: "If a boy, after a homo-erotic friendship, persists during the rest of his life as a homo-erotic, he has not been made into a homo-erotic by his experience. He was born a homo-erotic, and would have remained so, even if he had never had any sexual

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experience at all, or had known it in the lap of some chambermaid in his mother's home."

Homosexuality is probably commoner amongst women than men owing possibly to the easier heterosexual gratification in the case of the male. A recent study of 1000 American unmarried women disclosed the fact that 184 admitted having had homosexual relations. No corresponding investigation of men has been made, but out of 100 healthy adolescent boys 27 confessed to previous homosexual practices. This, of course, is a manifestation of the transient homosexual trend of puberty, and must not be confused with true homosexuality, which is congenital and permanent.

Whenever a community endeavours to enforce purity according to its own standards there are always rebels who will follow the dictates of their conscience and instincts. This is exemplified in the enforced celibacy of the clergy which resulted from St. Paul's denunciation of women. Although marriage was denied to them they had appetites, desires and passions just like other human beings, and many had recourse to homosexual practices. Sodomy was rampant among the priests throughout Europe at the time of the Norman Conquest. It soon became so ecumenic as to take on the morality of custom, and was officially permitted by Pope Sixtus V in the sixteenth century. A

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similar state of affairs is developing to-day wherever the sexes are segregated, and society must soon recognize this fact.

Whether one views this condition with pity, with tolerance or disgust, it is infinitely desirable that homosexuals be permitted, unmolested by the Church and State, to deliver their instincts in the way that Nature suggests to them, so long as such relationships are limited to the sexually mature. Under the laws of England and the U.S.A. certain male homosexual practices are a crime and, as Norman Haire has pointed out in "Hymen": "while a law exists it should be obeyed. If the law is bad, one should not disobey it—one should attempt to get it changed."

Like marriage, prostitution and homosexuality have been means of sex expression for man and woman since the days of earliest history, and, despite legal enactments and religious dogmas, will remain so till the end of creation.

The modern attitude to homosexuals seems to be rather to regard them as patients susceptible to treatment rather than as criminals worthy of punishment.

MORALITY OF HOMOSEXUALITY

John R. Oliver, M.D., Ph.D., of Johns Hopkins University, Baltimore, sums up the trend of

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modern opinion on this subject in his book, "Psychiatry and Mental Health" (London and New York: Charles Scribner's Sons, 1933).

"A sexual relationship between two human beings that is devoid of love in its highest sense becomes a mere physical reaction, like eating or drinking or other even less beautiful bodily functions. On the other hand, the presence of a real love element is able to ennoble and to give constructive significance to a physical relationship that may in itself be illicit or positively wrong.

"There is not much to be said for the hetero-erotic relationship that is purely animal, and that never rises above that animal plane of physical satisfaction. There is much to be said for any sexual relationship in which the dominant motive is what we call love: constructive love; a love that is unselfish, that is more interested in giving than in taking, more interested in the loved one than in the lover. When that element is present, even in a slight degree, there is hope for that relationship. It may be made into something higher, better, more useful. As long as the sexual satisfaction is a secondary reaction, so long the relationship has possibilities of constructive development. Judge homo-erotic relationship in the same way."

CHAPTER VII

PROSTITUTION AND PROMISCUITY

PROMISCUOUS sexual intercourse for the adult male has become an increasingly easy affair. There was a time when a man who wished to indulge his amorous propensities had to marry or to form temporary alliances with a prostitute. In either case it was an expensive business. Moreover there were circumstances that, with a huge number of men, weighed down the scales considerably in favour of marriage. For one thing there was man's natural fear of consequences, which caused a considerable proportion of youngsters, with the dread of contracting venereal disease, to fight shy of the temptations spread abroad by the meretricious *filles de joie*. Even apart from this dread of disease, the elaborate precautions necessary in the case of so many men rendered the tasting of illicit joys a stupendously difficult affair. The possibility of biological consequences following amorous experiments was ever in the mind of the average young man. As a result of all this, the youth was in a state of tension and

excitement, and when he saw clearly that the only way in which he could relieve that excitement was by marriage, he quickly fell before the attack of some enterprising girl. Many recent developments have together sufficed to alter all this. Foremost in the list is the lowering of the standard of virtue in the girls themselves. Indeed there has developed an astounding state of affairs. "The virgin is becoming a rarity. Woman is on a parity with man" (Scott).

Hamilton and Macgowan, in their analysis of one hundred marriages ("What's Wrong with Marriage?"), revealed the fact that thirty-five of the wives were not virgins when they walked to the altar. The results of an examination of one thousand unmarried American women by Dr. Davis is summarized by V. F. Calverton in "The Bankruptcy of Marriage":

"Of these 1000 women only 388 denied having had any experience with sexual intercourse, homosexuality or masturbation; 53 did not answer at all; 659 of these women, then, admitted having had one form or another, some all three, of these sex experiences; 603 of them stated that they had practised masturbation; 184 admitted having had homosexual relations, with physical expression; and 105 answered that they had had sexual intercourse."

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The extension of birth control knowledge has undoubtedly had much to do with the bringing about of the present state of affairs. The girl is no longer deterred by the fear of an unwanted child. Rightly or wrongly, she thinks modern knowledge enables her to avoid any such catastrophe. Similarly her lover is not haunted by fears of scandal and the possibility of being forced into a hurriedly consummated marriage.

Following inevitably from the extensive inroads by amateurs into the prostitute's profession is the decrease in the number of *filles de joie*. Naturally no man is keen on paying for what he can secure gratuitously; naturally, too, apart from the question of expense, he is averse to taking unnecessary risks, real or imaginary, of contracting disease; finally and importantly, he prefers to gratify his desires with one for whom he has some liking and affection than with one who is available to every yokel who can pay the price, and who probably comes hot from another man's embrace. They welcome woman's cult of sex freedom with gusto, these sophisticated young men: they are content to defer any thoughts of marriage to the years of senility so long as they can gratify their sexual desires without recourse to professional street-walkers.

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THE TREND OF PROSTITUTION

As can be seen by this discussion on promiscuity, the professional prostitute is rapidly being supplanted by the amateur, who yields her body for the price of good clothes and a good time. Prostitution in some form or other is an inevitable social evil, and instead of doing our best to improve its conditions we pretend that it is unnecessary, and make life intolerable for those poor unfortunates who have chosen to live in such a way. Attempts at suppression of professional prostitution has only led to an increase in promiscuity and all its associated evils. It is only in recent times that women are beginning to take their place in the world on an equal footing with men and earning their own living. " Throughout the ages her body has been her one saleable asset. She could employ it in one of two ways—she could sell it to one man for an indefinite period, or she could lease it to a number of men for short and strictly regulated intervals. The first form was known as marriage, the second as prostitution " (C. E. M. Joad).

Society has created numberless cafés, restaurants, hotels, etc., for the gratification of the hunger instinct. The proper place to satisfy our hungry instinct is in our home, but modern social needs demand that many of us shall perforce eat in cafés

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and restaurants, or else go hungry. Health authorities maintain a high standard of hygiene in these public eating houses by compulsory disinfection and maintenance of sanitation to prevent the spread of such diseases as are conveyed by food, flies and fomites.

In the same way the proper place to satisfy our sex instinct is in the home created under the sacrament of marriage. For those, however, who are not married or who, owing to sexual incompatibility, are unable to get satisfaction in married life, society should provide public houses where this fundamental instinct of sex may be gratified without recourse to rape, promiscuity and adultery, associated as they are with the tragedies of illegitimacy, divorce and venereal diseases.

Just as cafés are supervised by health inspectors to maintain cleanliness and prevent the spread of disease, so should these houses be so controlled that frequentors may gratify their impulses without danger of disease. For this purpose both habitué and client should receive adequate disinfection after each exposure, just as in some epidemic-stricken areas the patrons of cafés are provided with opportunities for disinfecting their mouth and hands after eating.

CHAPTER VIII

THE " CRIME " OF ABORTION

THE English Law, and that also of most civilized countries, brands as criminal abortion any attempt, whether successful or unsuccessful, to empty the contents of the uterus—and rightly so.

Let us consider the position. In France it has been estimated that a half million abortions are performed annually, and a similar number in the United States, and it may be asserted that these figures are representative of a similar state of affairs in England and Australia. During the last fifteen years the number of abortions or attempts at abortion among married women of all social classes has enormously increased.

This increase is the result partly of the lowered infant mortality (the majority of abortions occur in married women with large families); it partly arises also from the changed social and economic conditions resulting from the World War. A third factor is the increased surgical safety.

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Undoubtedly these crimes are merely the result of our stupid sex standards. While on the one hand we rightly regard the wilful destruction of the results of God's blessing on the sex act as a crime against God, on the other hand we place a stigma on the unmarried mother and the illegitimate child, and at the same time withhold from young people all knowledge of how fertilization takes place and how it may be prevented. It all boils down to the fact that we have not yet awakened from the sex dope administered by St. Paul. Once sex and its manifestations are placed on a pedestal instead of, as at present, in the sewer, we will accept this instinct as something inevitable, and educate young people in the prevention of the unessential concomitant of sexual union, viz., procreation. Childbirth is the crowning glory to the love of two persons, and as such should always be welcomed and looked forward to.

St. Augustine admitted the possibility of the unborn child rising with its parents on the day of resurrection to Heaven and immortal life, and with this I agree. It is just as great a crime to kill the unborn child by emptying the uterus during pregnancy as it is to murder a new-born babe. Murder is sometimes condoned by society as the lesser of two evils, as in executions and war, and in the same way some countries, e.g., Soviet

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Russia, has even legalized abortion as preferable to the evil of over-population and illegitimacy. While war, however, is an unavoidable evil, pregnancy need not always be so. In this connection it may be stated that there is no medicine known to medical science which will interfere with pregnancy once conception has taken place without also endangering the life of the mother, and, as we have seen, unscrupulous interference of the foetus by instruments, resulting as it does in abortion, is no less than murder.

The best argument against abortion being regarded as a crime is the fact that a woman should have the right to do as she wishes with her own body. In the same way, however, as no one has the right to take his own life, neither has a woman, when the life of another individual is entrusted to her by God, any right to thwart His Divine purpose for personal and selfish reasons.

The practice was never seriously condemned by the ancients before the advent of Christianity. Certain Greek philosophers, notably Plato and Aristotle, expressed themselves directly in its favour. Abortion was not expressly prohibited by the Mosaic law, and the New Testament was silent on the subject. The Christian Fathers declared that "one identical life principle exists from conception to death," and that consequently abortion

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at any stage was murder. That is still the Roman Catholic view. The Jews, on the contrary, regarded abortion as justifiable when performed to protect the mother. In England abortion has been a crime for some 600 years, but the first statutes prohibiting it were not passed until the early nineteenth century.

It is now agreed by lawyers and doctors that a miscarriage might be lawfully procured when the object was to save the mother's life or to avoid serious injury to her health. Abortionists, however, usually ply their trade for money and not to relieve distress. To the average mind there is a vast difference of opinion between abortion at an early stage in the development of the foetus and that at a later stage, and the early statutes of 1802 and 1828 drew a distinction between a woman " quick with child " and one not " quick " (quicken- ing being supposed to occur about the eighteenth week). Actually the moral wrong is just as great at any time after conception.

Married people are growing more and more averse to having large families, and so the frequency of abortion has enormously increased. The significance of this to our race can well be realized when we stop to realize that out of every million human beings that are conceived, whereas one-third perish in the first six months of their intra-

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uterine existence by abortion, only one-tenth die from that time to the completion of the first year of life. It may be argued that the minute embryo in the first few weeks of its development is not to be put in the balance against a fully-developed human babe. Nevertheless each possesses the potentialities of life, and, moreover, the tremendous numbers of the former make the problem a very real one.

The sword of abortion, however, is double-edged in its destructiveness, for it kills not only the developing foetus, but often it takes as well the lives of young mothers. The scourge of abortion is responsible for as many maternal deaths as is childbirth. These deaths are almost all the result of either self-inducement or operations by unqualified midwives or charlatans. Only in Russia, where abortion is legalized and carried out only by qualified surgeons, do we find that death from induced abortion is a rarity. Here then we have a real argument in favour of legalized abortion. The trend of medical opinion nowadays seems to be that abortion is justified (a) to save life or protect physical or mental health; (b) wherever illegitimacy will entail grave penalties for the child, or drag down the mother, e.g., in the case of a woman pregnant by a married man. I am supported in this statement by such world-famed authorities as

THE " CRIME " OF ABORTION

Drs. R. L. Dickinson and A. L. Wolbarst, of New York.

Maybe in the future, where a potential mother is determined not to proceed with the pregnancy, then, as the lesser of two evils, proper surgical interference will be permitted. No doubt there would be many gynæcologists whose conscience would enable them to break their Hippocratic oath and carry out this operation if it were not contrary to law.

The abortion problem, so vital to the human race, demands more careful and more open study, free from the trammels of political and religious dogma. Women must be taught to respect their duties as mothers to the social State, and the State in turn should be made to feel its obligations to motherhood, granting relief, financial or otherwise, especially to those with many children.

In the meantime women must realize that interference with pregnancy, even in its earliest stages, is not the harmless procedure they generally seem to consider it to be, but it is a procedure inevitably associated with considerable risk to life and future health.

Since in the past all efforts to control the incidence of criminal abortion by legislation have resulted in failure, our legislators should face the facts frankly and consider without prejudice

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whether the success of the Russian experiment should not merit its introduction here.

The indications and technique of therapeutic abortion are fully described in "Control of Conception," by Dickinson and Bryant (Baltimore: Williams and Wilkins, 1933). It is only necessary in this connection to quote one sentence (p. 139): "No drug taken by the mouth induces abortion." Recent research in the field of sex endocrinology suggests however that this dictum may need revision in the near future.

The evil of abortion can only be eradicated by increase in contraceptive knowledge, in the same way as we have mastered plague by disinfection and sanitation. Just as moral education along lines of control of the sex appetite has failed to eliminate venereal diseases, so legislation and moralizing have failed in preventing abortions. What is needed is scientific contraceptive education.

CHAPTER IX

THE LESSER EVIL OF CONTRACEPTION

ANY method of birth control involving the termination of pregnancy after implantation (conception) has taken place is really criminal abortion, and the ethical aspects of this procedure have been discussed under that heading. We are concerned here only with that aspect of birth control known as contraception, i.e., methods directed to the prevention of pregnancy by thwarting conception.

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Ten million married women in England are repeatedly faced with the question whether to use "birth-control" methods or not. Considered in this way we can appreciate the size of the problem, for it means that in this country alone possibly a million decisions are made each day!

"Be fruitful and multiply" was a good sex code for Adam and Eve when they were the only two people on the earth; and also a good

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code for Noah and his family when they were the only ones left alive, but is it a good code for to-day when the world is already over-populated ?

The Germany of thirty years ago could breed deliberately for conquest, but when Mussolini preaches the same doctrine to-day the world looks askance. To-day there are millions starving all over the world. England in August, 1934, had 2,000,000 unemployed, and the United States 10,000,000. Relief work and industrialism could not absorb any more. We are breeding millions of surplus babies every year. Famine, pestilence, war and bad hygiene have in the past wiped out surplus population. To-day we have in the gift of science a far more humane weapon, contraception.

When chloroform was first introduced clerics attacked its use for analgesia in childbirth as contravening the Divine decree, "In sorrow shalt thou bring forth children," and therefore "unnatural" and "against the will of God."

In 1871 the famous physician, Dr. James Simpson, defended its use and said :

"I am sure you deeply regret with me that the interests of true religion are endangered by urging that new developments in medical knowledge are against the word of the Scripture. We may rest fully and perfectly assured that whatever is true

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in point of fact, or human and merciful in point of practice, will not find condemnation in the word of God."

The use of contraception has also been condemned on the grounds that it is against the laws of Nature. Forel compared the advantages of a contraceptive with that of the eyeglass. Both are unæsthetic, but for those who need them they make the æsthetic possible.

Birth control can be traced back to the book of Genesis, and to-day Onanism, or the "sin of Onan," is the term used in moral theology for coitus interruptus, which was the only original method of preventing conception in intercourse, and is still the most widely known.

It has been asserted that contraception is harmful and induces sterility. In a prolonged hunt for case records I have found that evidence is definitely lacking of any physical injury or resultant sterility from the usual methods (these do not include intra-uterine appliances). "Evidence is gradually accumulating that sterility is not liable to be produced by any of the reputable methods" (*British Medical Journal*, January 13th, 1934).

Certain sections of the community—Roman Catholics and numerous members of other religious bodies—are bitterly opposed to contraception. The recent Encyclical of the Pope admits that in

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matrimony, as in the use of other matrimonial rights, there are secondary ends. The Roman Catholic Church, moreover, by sanctioning cohabitation during the so-called "safe period," has conceded the principle that it is right to have intercourse which has not the immediate object of conception and which reduces to a minimum the chance that such will occur. The proper and natural time for intercourse, however, is when desire is mutual. Hence those who recommend the "safe period" and condemn other methods as "unnatural" apparently do not recognize this physiological fact.

The official view of the Church of England was set forth in the resolution of the Lambeth Conference of 1930, which laid stress on abstinence, while admitting that there did exist moral situations which might make it obligatory to use other methods. "Each couple must decide for themselves, as in the sight of God, after the most careful and conscientious thought, and if perplexed in mind take competent advice, both medical and spiritual."

They sanctioned "natural" methods of control, but condemned all mechanical devices and chemical means as "unnatural." Commenting on this edict, Dr. R. L. Dickinson, Secretary of the National Committee of Maternal Health, wrote :

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“ And yet the right reverend gentlemen may have been at variance with Nature that very day : they had slept in beds, not on the ground ; they had bathed in tubs, not brooks ; they had scraped their chins with knives, had cleaned artificial teeth, had dressed in clothes, donned spectacles, eaten cooked food (and not with their fingers), and then been driven to the palace across a bridge and sat in chairs in a warmed room behind glass under a roof ! There they proceeded to pronounce mechanical devices as against Nature’s laws ! To be consistent they should, after a meal of raw turnips, have swum the Thames to the meeting and sat about a tree in conclave on the grass, robed in the dignity of Nature’s tan ! Though an Episcopalian and a lover of Nature, my forty years as a father confessor to human beings, who love in fine honour, force me to differ from Lambeth. Abstinence is found to be no answer, and the bishops’ ‘ safe period ’ no solution. Perhaps the patients of bishops all have opposite wings of palaces to retire to at night. Mine sleep in the same bed.”

The exponents of birth control hold that there is no Divine or human law prohibiting this practice, that practised in moderation it exercises a hygienic, moralistic influence inasmuch as it prevents the ruin of health by too frequent

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pregnancies and enables parents to moderate their families in proportion to their means, and thus to maintain and educate their children in comfort.

The ethics of contraception have been discussed so freely in recent years that I do not deem it expedient or necessary to expound my views further except briefly to point out that ignorance of contraceptive methods during the period of courtship is fraught with much danger, and is largely responsible for those serious social problems of to-day—illegitimacy and abortion. Perhaps a future generation of doctors will learn to apply prevention of pregnancy as part of their therapeutic education! "Ignorance has never yet solved any problem."

It has been argued that contraceptive advice will make women shirk motherhood. Yet reports from clinics in England, America, Sweden and Russia prove that all normal people have children whatever contraceptive knowledge they possess. Any woman in love with her husband longs to lay her first-born in his arms. But she does not desire to ruin her health or wreck her life by having more children than she can possibly bear healthy or conscientiously bring up as she should. Within five years contraception will no longer be a problem, but will be part of the pre-marital education of every prospective bride.

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LEGAL ASPECTS OF CONTRACEPTION

England.—A Contraceptives Bill before the English Parliament in 1934 defines a contraceptive as “any appliance, instrument, drug, preparation or thing, designed prepared or intended to prevent pregnancy resulting from sexual intercourse between human beings.” It seeks to regulate the sale, display and advertisement of contraceptives and to make it an offence “to send to any unmarried person under the age of eighteen any circular, advertisement or other document containing information relating to any contraceptive.”

It is difficult to understand why the age of eighteen has been selected as the period at which sex information may be available instead of the biological age of sex maturity. Why should we close our eyes to the fact that the incidence of venereal diseases and unmarried motherhood begins at fifteen and assumes large proportions at seventeen years?

U.S.A.—Since the Comstock Laws of 1873 it has been a serious crime to import or transport any information on contraceptives. The Federal Postal Law prohibits the transmission by mail of information on contraception.

The U.S. State laws* do not prohibit the use of contraceptives, but only the manufacture, sale

* With the exception of those of Connecticut.

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and advertisement of contraceptives. Medical books on contraception are allowed to circulate with immunity from prosecution. The Tariff Act provides for the seizing and prohibition of importations of "obscene" books or any article for the prevention of conception. But the Secretary of the Treasury may at his discretion admit "classics" or books of established literary or scientific merit for non-commercial purposes. Provision is also made for right of appeal by a jury trial in case of books "banned."

Australia.—The Federal authorities may on the advice of a Censorship Board prohibit the importation of any book. There are State laws which relate to the selling, manufacturing and publishing of "obscene" books, but these laws do not apply to bona fide medical and scientific books. In the Supreme Court of New South Wales in August, 1933, Justice Street held that a certain book on sex was "a bona fide scientific treatise for the use of parents and guardians, for the instruction of the married and those about to marry, and for general instruction in matters relating to sex and sexual relations."

THE CHOICE OF THE LESSER EVIL

These are the views of Lehmkuhl (*S. J. Theologia Moralis*, Editio XII, Vol. I, Numerus 799), who

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may be taken as authoritative of the Catholic views of conduct to-day :

“ To advise or suggest any sort of sin, i.e., to recommend it directly, is never permissible. But it is sometimes permissible to suggest or persuade anyone determined on a great sin to confine himself to one less grave.

“ In order that this point may be fully understood, it should be made clear that he who gives advice is far from wishing or advising the commission of a sin, but rather intends and counsels that the sin should be diminished, or that the person in question, being set on sin and refusing to abstain, should choose the lesser offence.

“ Thus it will be permissible :

“ 1. To advise, rather a smaller wrong, which is included in the greater wrong whose commission has been contemplated or intended. For instance, should anyone desire to slay or kill another—let him rather do him some hurt, or, should anyone desire to commit adultery, he should have it pointed out that a mere fornication (congress with an unmarried woman) might be a way to avoid the greater sin. Yes, it is even permissible, with regard to a sin which is in no wise of the same category of guilt, to say this much : that God would, after all, be less offended if the lesser sin were committed. . . .

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“ 2. It is permissible to suggest rather a lesser evil than a greater evil belonging to another kind of sin. . . . Thus, should anyone be resolved on a grave sin—if he commits adultery, then he does not commit murder. . . .

“ 3. Even should my advice be that the person whose intentions are sinful should sin against another person than the one he originally intended to sin against : in so far as the sin I have suggested as preferable is really the lesser offence, and in so far as I have not indicated any special person as victim of that sin : there is then no just reason why such advice should be unlawful. For instance, ‘ If thou art determined to commit theft and robbery, then at least steal from a rich man rather than from a poor man.’ Or again, ‘ If thou art determined to commit fornication, then at least do it with a woman who has known man already, rather than with a virgin ’ ; and so on.”

Is it not logical therefore that married couples who are resolved to limit their offspring without ceasing from intimate intercourse should be persuaded to prefer contraception as a lesser evil to, say, abortion ? Then again, for the young man who has determined to gratify his sexual impulses—is not masturbation to be preferred to heterosexual consort with prostitutes, or seduction of virgins ?

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Our Christian philosopher, St. Paul, in his denunciation of marriage, recognized that this was a lesser evil than the alternative of being consumed with passion. His advice, "It is better to marry than to burn," is almost proverbial.

Theologians seem to imagine that if legal and religious prohibitions are removed the world would yield in excess to all forms of sexual orgy. The experiences of married life do not bear this out, although there is no doubt that a sure contraceptive obtainable anywhere, especially if it were also effective against venereal diseases, would in fact foster widespread promiscuity. But even the most devout Puritan must admit that such sexual relationships without any social consequences would be a lesser evil than illegitimacy and abortion. Virtue is to-day the daughter of fear.

"Be fruitful and multiply," has been the slogan of the ages, and sexual activity outside marriage has been taboo. To-day, therefore, new problems have arisen, problems of over-population and changing social conditions—abortion, contraception, eugenics, sterilization and divorce.

CHAPTER X

EUGENICS AND STERILIZATION

EUGENICS is the science of cultivating conditions that will tend to improve the qualities of future generations.

FALLACIES OF EUGENICS

The stupidity of eugenic reformers is grotesque. They regard the mating of mankind as akin to the mating of animals, and by selection of approved parents expect to produce these prodigies of physical perfection which it is possible to produce by mating horses and sheep. They overlook the fact that mating in humans is dependent on something higher than mere animal instinct ; namely, human love, and that, unlike the horse which attains puberty at eighteen months, it takes almost as many years before man is able to reproduce his kind, and during this period all the benefit derived from regulated fertilization may be annulled before the child reaches his reproductive

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period. If this eugenic product happens to acquire syphilis or some such disease before he marries, then he would be asked to submit to voluntary sterilization as the eugenists would not regard him as fit to reproduce his kind. This vicious circle would eventually lead to race extermination !

Adherence to a philosophy does not justify its followers in compelling everybody else to adopt it. The sins of Christianity lie in the persecution of unbelievers. The sins of moralists lie in their dogmatic asseverations that any departure from their rigidly defined rules constitutes immorality, and in consequence ranks as vice or crime. The sin of the reformers lies in the fact that they cannot see the other side of the question.

Why should the eugenists, for example, insist on imposing their stud-farm and dog-breeding theories on mankind ? If they plan to sterilize those who, in their opinion, are unsuitable breeders or unfit parents, let them set a splendid example themselves. Certainly the insane, the epileptic and the syphilitic should be prevented from littering the earth with their young, but with the tremendous advances being made in medical science it is not unreasonable to believe even these will in the future be capable of procreating healthy offspring, and until such time a knowledge of contraception

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should be adequate to secure to them temporary sterility.

ETHICS OF STERILIZATION

It is generally agreed lunacy and mental deficiency are serious menaces to the national well-being; also that these are largely hereditary diseases. Social reformers alleged that voluntary sterilization, surrounded by numerous precautions, would go far to prevent the propagation of more mental defectives; also that much-needed economies might be effected, and the lives of many of these unfortunate people be made happier, as they would be able to reside with their relatives. The objection to the proposal is threefold. The religious objection, as in the case of abortion, does not lend itself to argument. Another objection was on the ground that it infringes individual freedom, but to this it was replied that the operation would only be performed with the consent of the patient or of his or her relatives, and that the sanction of an independent judicial body would also be required. There was a third, a sentimental objection, which might be expressed in the words of the Bishop of Exeter when dealing with birth control: "If life has been sweet to us why should we deprive others of the privilege we value and enjoy?"

In June, 1932, a committee was appointed in

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England to examine and report on the hereditary transmission of mental disorder and deficiency, and to consider the value of sterilization as a preventive measure.

The law in England permits a sterilizing operation which is necessary for the patient's health (therapeutic sterilization), but prohibits* operations which are not necessary for the patient's health, but are only intended to prevent the propagation of unsound offspring ("eugenic" sterilization).

The conclusions of the Committee, embodied in a report issued in January, 1934, may be summarized as follows (*vide B.M.J.*, January 27th, 1934):

- (1) The children of parents one or both of whom are mentally defective are usually subnormal, and nearly one-third of such children as survive are likely to be defective, and more than two-fifths must be expected to exhibit some degree of mental abnormality.
- (2) There is no evidence to show that parental alcoholism or tuberculosis is responsible for mental defect in the offspring.
- (3) There are no harmful results, either physiological or psychological, ensuing from the operation. In countries where sterilization was practised there was no evidence of any

* This applies to castration but not to vasectomy (see page 129)

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danger of increased promiscuity or greater spread of venereal diseases.

- (4) Voluntary sterilization should be legalized in the case of (1) a person who suffers from mental disorders, (2) a person who suffers from or is believed to be a carrier of a grave physical disability which has been shown to be transmissible, and (3) a person who is believed to be likely to transmit mental disorder or defect.
- (5) Sterilization does nothing to improve the mental condition and it does not lessen sexual activity. It cannot serve as a substitute for institutional care.

The case for sterilization hinges virtually on the broad principle that no person, unless conscience bids, ought to be forced to choose the alternative of complete abstinence from sexual intercourse, or of risking bringing children into the world whose disabilities will make them a burden to themselves and society. Against this is the danger that those who sterilize in haste may repent at leisure.

In Germany sterilization is enforced by law. The act provides that any person may be sterilized when it is highly probable on scientific grounds that his progeny will suffer from severe hereditary physical or mental illness. 1700 so-called eugenic courts have been set up with headquarters in every

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city and market town, and these will determine how many of the 400,000 mental defectives and sufferers from hereditary diseases in that country are to be forcibly deprived of the faculty of parenthood. These laws are strongly opposed by the Roman Catholic Church, and to popularize the idea of sterilization educational plays are being produced, the plot being concerned with the detrimental effect of allowing defectives to produce children. As a result of this propaganda 20,000 candidates in Berlin alone applied to the court for sterilization !

Male castration (the removal of both testicles) as a method of sterilization is no longer practised, except for therapeutic reasons (e.g. cancer) and as a religious rite amongst certain sects (e.g. Russian Skoptsy). The operation transforms a normal man into a eunuch, but the effects vary according to whether it is performed before or after puberty. Where sexual orgasms have previously been experienced, libido is not usually diminished after castration.

The trend of eugenic opinion in this country seems to be that those who are adjudged by experts as being unfit to procreate should be able to secure sterilization. This is effected by the operation of cutting and tying the spermatic cords in the male, or the Fallopian tubes in the female.

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Sterilization is really a permanent method of contraception. It must be recognized, however, that in a world where contraception technique is well-nigh perfected it is a grave responsibility to condemn patients to sterilization on our present knowledge of hereditary pathology, a science which is admittedly only in its infancy.

CHAPTER XI

MARRIAGE AND FUTURE IDEALS

“The future of sex is the centre of the whole problem of the human future.”—H. G. Wells.

CHRISTIAN MARRIAGE

“**M**ARRIAGE,” says the Prayer Book, “was ordained for a remedy against sin and to avoid fornication ; that such persons as have not the gift of continence might marry and keep themselves undefiled members of God’s body.” The influence of St. Paul’s ascetic conception of sex is clearly indicated in this phraseology.

Marriage consisted originally as merely living together in the manner now denounced by the clergy, and the mere fact of sexual union constituted wedlock. In the words of Christ, “Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave his father and mother and shall cleave to his wife ; and the twain shall

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be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

A consideration of the evolution of modern monogamous marriage will give us a clearer idea as to what marriage really is. The Levitical laws, as detailed in the fifth book of Moses, proclaim that the mere fact of a man having carnal connection with a virgin constituted marriage. No ceremony, either civil or ecclesiastical, was necessary (Deut. xxii, v. 28, 29).

Originally on account of the common practice of killing the female children, it was customary for one woman to have many husbands (polyandry), but as conditions improved, with the division of communal races into family groups and the creation of property rights, this gave place to polygamy (one man having many wives). Throughout all the Books of the Old and New Testament there was no denunciation of polygamy. The great God Jehovah on more than one occasion openly encouraged it; Abraham, David and Solomon all took wife after wife to carry out God's command to be fruitful and multiply. To Moses and his people God gave 32,000 virgins to be raped at pleasure. Thus morality was in conformity with the social needs of the time, and every woman was expected to replenish the earth,

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and if the fault was none of hers, but of her husband's, then at his death any brother did his utmost to make up the deficiency. Onan apparently rebelled at the thought of giving progeny to his brother's wife and was slain for his disobedience of the levirate law (Deut. xxv, v. 5-10).

With the coming of Christianity and the promise of immortality St. Paul never varied in his denunciation of marriage as a sin. St. Paul was obsessed with the idea that the end of this world was imminent. The need for marriage and procreation was at an end—there was to be no marriage in Heaven, but only eternal life. Christ, despite His famous pronouncement of the inviolability of marriage, never encouraged wedlock or the begetting of children ; “ Forsake thy wife and follow Me,” He exhorted His disciples.

With the advent of Christianity and the development of Pauline asceticism marriage became, if not a crime, certainly an immorality. Gradually, however, it was seen that St. Paul's prophecy of the imminent ending of the world and therefore his condemnation of marriage was a bit hasty. The old Levitical concept of marriage, as set down by Moses, was then resuscitated as a means of populating the earth. This was modified by Christ's command, “ What therefore God hath joined, let no man put asunder,” and Christians stuck to

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their marriage vows through thick and thin. Marriage itself was slow in yielding to Church influence. During the first four centuries after Christ, marriage was purely a private affair based on mutual consent, and took place in the home of the bride, followed by a parade to the groom's home. Between the fourth and tenth centuries the ceremony had developed as far as the church door. By the middle of the twelfth century the church was entered for its blessing, and eventually in the sixteenth century the bride and groom knelt at the altar to receive special bridal Mass.

Monogamous marriage is a custom of society instituted for social and economic reasons, and based on the emotional concept that love is everlasting. Every one knows that for one case where this emotion persists in all its pristine force, there are nine other cases where it does not. Nevertheless, there is a need in civilized countries for monogamous marriages because it is obvious that no potent man could bear the cost of rearing all the children he could cause to be born, and it is clearly impossible for the State to shoulder such a heavy burden. Moreover, man has a tendency to resist change, and would rather put up with the devil he knows than risk the devil he doesn't. The average man's conception of monogamy is one woman at a time ! Where law and religion do not

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countenance polygamy it nevertheless exists surreptitiously, and will continue to exist. Man is naturally polygamous, but economic rather than moral reasons prevent the assertion of this primitive instinct, and for this reason if for no other polygamy will never be rampant, but always remain the privilege of the rich.

Up to 1563, when the Council of Trent passed its famous decree to compel all marriages to be celebrated in church before a priest and two witnesses, no Church ceremony was necessary. The man and woman married themselves : they divorced themselves. The Church might bless the union, but that was all it could do.

DIVORCE

Divorce is as old as marriage. Moses allowed divorce very easily. " Whenever a man hath taken a wife and married her, and it came to pass that she found no favour in his eyes because he hath found some unseemly thing in her ; then let him write her a bill of divorcement and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife " (Deuteronomy).

It was the Pauline gospel, with its mysticism and asceticism, which, coincidently with its toleration of marriage as a vice, condemned and frowned on

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divorce in any circumstances. Christ Himself repudiated the Levitical bill of divorcement in reply to a question by the Pharisees. Jesus described it as an ethical need arising out of the social conditions of those times, but "in the beginning it was not so."

With the passing of the control of marriage into the hands of the Church at Trent in 1563, the Roman Catholics made marriage a sacrament and declared the union indissoluble. While refusing to recognize divorce, it set up machinery in the form of the Holy Rota, whereby marriage could be annulled in special cases, but only at great cost. Luther, when he brought to life Protestantism, allowed divorce and remarriage, but by making it so costly and difficult ruled it out altogether as a matter of practice. By an Act in 1857 adultery became the essential ground for divorce, and it has remained fundamentally the same ever since. In consequence, even where divorce is merely required on account of incompatibility, adultery has to be practised first, and evidence even given to that effect in court.

Some countries are now adopting a saner attitude to divorce, notably Soviet Russia, where divorce is granted at the request of either party. It is interesting to note that while divorces are granted at the rate of one to every six marriages in U.S.A.,

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and have an incidence of fifteen per 10,000 population, in Russia, where divorce is by mutual consent, the incidence is only ten per 10,000.

Religious customs thrive long after their origins are out of tune with current civilization. The wearing of headgear in church continues, though its inception as a means of preventing conception (it was imagined that this took place by Divine means through the ears) is no longer given credence. Similarly marriage is still regulated by laws based on the Christian conception of the sexual act as being unclean and sinful, and its justification solely for the procreation of children.

Men are finding that they can obtain their sexual pleasures at less cost and trouble outside the married state than in it. The happiness of marriage depends upon the continuance of love. It is not until one has actually lived and slept with a person that it is possible to know whether this emotional state which was thought to be love is likely to continue. Sexual incompatibility can only be diagnosed by actual sexual experience. The attempt of the Churches to bolster up a concept of marriage by which two individuals biologically and morphologically different are to be compelled to live together happily or otherwise for ever is doomed to failure once people begin to think for themselves.

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COMPANIONATE MARRIAGE

What is needed is not a new morality, for that implies further restriction of liberty, but a new sex code in accordance with changed social conditions, and I submit that this demands more sex freedom—call it free love or companionate marriage as you like. Companionate marriage depends only on a recognition that procreation is not necessarily one of the purposes of marriage. It involves the following conditions :

- (1) Scientific birth control knowledge.
- (2) So long as the woman is without children and unpregnant, the husband should not be responsible for her support.
- (3) Divorce should be permitted by mutual consent.
- (4) Providing the wife is in good health and able to work at the time of divorce, no alimony should be paid by the husband.

The æsthetic and durable unions of free love must not be confused with promiscuity or fornication as in the Biblical sense of the term. Surely it would be a definite advance in the direction of social happiness to acknowledge these alliances as legal and justifiable? Such unions would only take on the laws and regulations appertaining to present-day marriage when the intimacies result

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in pregnancy. In many cases such a marriage would prove far more durable than the present system, for no marriage can endure happily which would not endure as a free union.

Marriage ought to be made as easy as possible, and young people in love should be encouraged to marry as soon as economically feasible. One of the greatest advantages of companionate marriage would be that young people could marry much earlier, and if this could be made a universal practice by endowing and subsidising such marriages where economically necessary, it would prove one of the most effective prophylactics against the three greatest social problems of to-day : prostitution, venereal disease and illegitimacy.

In contrast with the views which prevailed twenty years ago it is now frequently held that young women, no less than men, are entitled to gratify their impulses freely. The collapse of the "double standard" of morality is no doubt due to the economic upheaval of the past ten years, leading to a change of opinion as to what was right and proper for young women in public and private life. Nor must it be forgotten that the vogue of dancing, "symbolical of sexual self-expression and sexual self-defence and only incidentally a delight in rhythm," is providing occasions where young

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people can become acquainted, not as a step to marriage, but rather in order to enter into fugitive extra-conjugal relationships—"intimacies."

To-day the trend of unrestricted pursuit of pleasure to the exclusion of the intellectual side of social intercourse manifests itself everywhere in the loosening of conjugal ties, in the reluctance to bear children and in the enfeeblement of masculine potency.

The remedy is a new self-disciplining of life for both sexes, and this can only be achieved by the widest possible diffusion of sound knowledge of sexology and sexual hygiene.

Only by adequate but restrained sex expression are we going to receive that driving force so necessary in the maelstrom of to-day.

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In the Utopia of the future young people will be encouraged to marry at about the age of eighteen. Before marriage it will be compulsory for them to submit to an expert medical examination and at the same time receive advice as to contraception and the artistry of sexual intercourse along the lines indicated. Marriages will be preceded by a preliminary probationary period, replacing the present-day so-called "engagement," and during this time annulment may be obtained by consent.

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Children accidentally born of such love matches would come under the control of the State until such time as the marital state is confirmed, and there will not be the same stigma attached to those children as at present is on illegitimacy. I venture to prophesy that probably 75 per cent. of such marriages would remain permanently happy.

The moment love ceases to exist is the moment for dissolution of marriage unless both parties to the contract, on account of the children or for reasons unconnected with love, wish to play the part of hypocrites. The idea of divorce by mutual consent is not new. On the contrary, it is as old as civilization. The Romans, Jews and Hebrews allowed it ; Milton advocated it some 300 years ago—it is in operation in Sweden and Russia to-day.

The divorce laws have always been formulated for the express purpose of keeping together the family and protecting the interests of children. To-day these laws need revision. The increase in birth-control knowledge and the augmented efficacy of contraceptives, together with the diminished fertility of man and woman have brought about the condition of childless marriage.

The trend of thought on divorce is that a childless marriage should be as easily dissoluble as it is consummated, at the request of either partner, and

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that divorce should be granted immediately in all cases of incompatibility, grave crime, habitual drunkenness, and of certain diseases, even though there are children of the marriage. Any scheme of divorce by consent, once it was properly recognized, would enable woman to make with man any terms she thought fit, and could procure provisions for compensation, etc.

It is obvious that opportunity for easy divorce would make for more happy marriages. The indissolubility of the marriage bond is undoubtedly the greatest cause of unhappiness. It makes for the development of factors that kill affection and curse marriage. The fact that divorce would be obtainable at the request of either partner would tend to keep both up to the scratch. Knowing that his wife would promptly sever the knot if neglected and abused, the husband would be more careful and would cultivate the art of love as he did in courtship days. Likewise the woman would no doubt endeavour to restrain her extravagance and gallivanting.

Easy divorce only breaks the family ties where it is desirable that these should be broken. Under our present system marriage is a sort of legal mouse-trap—easy to get into but not so easy to get out of. It should be possible, when people find their marriage is a mistake, for a joint application

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to be made to a judge for a severance of their tie on the honest and truthful ground that they were mismated and could not get along amicably. At present large sums of money must be expended, and collusion, adultery and often perjury resorted to, before divorce is obtainable. Is it any wonder, therefore, that marriage is being more and more postponed and the dangerous interim between puberty and conjugal life constantly growing ?

PART II

SEXUAL PSYCHOLOGY

CHAPTER XII

THE PSYCHOLOGY OF SEXUAL LIFE

TO know ourselves and to understand others is the ideal of sex education. No one knows himself who pretends he has no sex instinct, or who is repulsed or mentally tormented by any of its manifestations. The first lesson we must learn in a study of sex psychology is that there is nothing inherently unclean or disgusting in this function. Sex should be recognized as a natural endowment, imperious and marvellous, something that can be talked about without sin, shame or secrecy.

Sex is a clean, decent, essential and unavoidable biologic impulse which we should learn to regulate and control within reasonable healthful limitations. Man, like other animals, is endowed with two fundamental instincts—the hunger instinct and the sex instinct. Each has its biological and sensual elements. The biological urge of one is directed towards the maintenance of life (self-

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preservation), and of the other towards the propagation of the species (reproduction). Without these instincts no animal could survive, and in order that these functions should be fulfilled their gratification is associated with the highest sense of pleasure.

Life itself is the greatest of all pleasurable sensations, and when it ceases to be so, we want to die. All Nature's normal functions are associated with pleasure. It is the pleasure component of sex which enters so much into the problems of adolescence, and is the core of the conflict to-day between the individual and society.

From the hunger instinct we have evolved the elaborate ritual of the banquet, and from the sex instinct that sanctified compromise between Nature and society called marriage. Attendance at a banquet does not arise from a desire to satisfy the biological urge of the hunger instinct any more than the primary motive underlying marriage is the desire for children. Modern marriage is more often actuated by that indefinable thing we call love, and this implies a desire for the pleasure of sexual contact.

Life itself is dependent on the gratification of the hunger instinct, therefore it is fully developed at birth and prompts the baby to cry for food. The sex instinct, on the other hand, is latent during

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childhood and awakens at the age of sexual maturity, puberty. The biological urge for reproduction is intended by Nature to remain dormant until such time as our procreative powers are developed.

STAGES OF SEXUAL DEVELOPMENT

The sex instinct is developing from birth. We shall better understand the proclivities of adolescence if we first consider the developmental components of the sex instinct.

Shakespeare has written of the seven ages of man (" As You Like It "). We may divide psycho-sexual development also into seven stages :

- (1) Infancy or Auto-erotic stage, from the first to the fifth year.
- (2) Childhood or stage of repression, from the sixth to the tenth year.
- (3) Pubescence or Narcissistic stage, from the tenth year to onset of puberty.
- (4) Puberty or Homosexual stage of physical development, from the twelfth to sixteenth year.
- (5) Adolescence or Bisexuality stage, from sixteenth to twentieth year. This is the period of intellectual and emotional development.
- (6) Maturity or Heterosexual stage, from twenty-first year onwards.

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(7) Menopause, or stage of Sexual Degeneration.

Not every one goes through all of these stages : some remain fixed at one of the earlier stages of their development, i.e., the component of the sex instinct at that particular stage predominates their sex life throughout maturity. Very often this is determined by the nature and intensity of our first sex experience.

In the normal person we see a healthy combination of trends from all the instinctive sources. Normal stages of development ascend through infantile auto-erotism with no love object, through narcissism, with self as an object of love, to objective love—first directed to those in the family, then to those of the same sex, and last to those of the opposite sex.

The essential components of the sex instinct thus comprise self-love and object-love, which may be familial, bisexual, homosexual, or heterosexual. We shall now trace their development.

INFANCY AND AUTO-EROTISM

(1) *Infantile stage*, comprising the first four or five years of life and characterized by auto-erotism.

Its chief manifestation is in the pleasure the child finds in certain regions which are termed the erogenous zones, viz., the mouth, the anus and the

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genitals. Many babies suck their thumbs and fondle their sexual organs. Prior to Freud's teachings these habits were universally regarded as mere manifestations of organic pleasure, but they now are recognized as being the normal auto-erotic outlets of the sex instinct in infancy. Their importance lies in their potentialities of becoming reactivated in later life. In the normal adult the pleasure of kissing still persists, and it is probable that over development of one or other of the infantile aims of the sex instinct is responsible for what are termed in the adult sexual perversions.

Since the child gains satisfaction through himself and his own body, this infantile stage may be termed the auto-erotic, and remnants of this are frequently found in adult life. In infancy the object and love component of the sex instinct is directed towards the mother, with jealousy of the father. This is an early manifestation of what in later life is called the Œdipus complex (so named after King Œdipus who, in fulfilment of an oracle, murdered his father and married his mother). It reveals itself by an overwhelming love of the mother, with dislike of the father.

There are certain other impulses which appear to have a bearing on later adolescent proclivities.

Feeling pleasure in inflicting or submitting to pain, or in the state of nakedness, may later

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manifest themselves respectively in their adult sexual forms of sadism, masochism and exhibitionism.

Sadism is a form of sexual perversion in which sexual satisfaction is derived from the infliction of cruelty upon others. Bluebeard is a well-known example of this type. The masochist obtains sexual enjoyment by being cruelly treated, or by witnessing such infliction on others. Some wives like to have their husbands beat them. Exhibitionism is perversion manifesting itself by insane exposure of the genital organs in public places. The individual so afflicted is often seized with an irresistible impulse to masturbate before women. Such trends as exhibitionism and sadism may in later life find ethical social outlets in the stage and boxing.

CHILDHOOD AND REPRESSION

(2) *Childhood*—characterized normally by sexual latency and repression.

It is at this time, between the age of six and twelve, that the effects of educational environment are felt. The influence of the parents towards cultural ends tends towards repression of the earlier auto-erotic practices, rendering them subconscious and to a large extent forgotten. Fear of disapproval leads to repression of any sexual cravings. It is very likely that this early repression accounts

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for the fact that the first five years of our lives are lost to memory.

Energies during childhood are utilized for higher and non-sexual aims (sublimation), and find their outlet in school-work and sport.

The child's first love objects are its parents and members of its own family. The sex instinct must be properly controlled and directed, or it may lead later to mental conflict, unhappiness and neurosis. In every such neurosis there will be found another member of the family whose influence on the child has been repressive.

Repressions are necessary in training and education in order to make the child a socialized being, but they must not be such as to make the child habitually ashamed of himself, or cause estrangement. What should be strived for is refinement of sex, not its destruction or displacement.

Evidences of sexual excitation in childhood may be blushing, stuttering, night terrors, bed-wetting, sucking the fingers or biting the nails, bashfulness, brooding, or questioning. All these should be dealt with sympathetically by the parent. Sometimes where the sex impulse becomes so strong and there are no outlets to absorb the energy the child reacts by becoming lazy, apathetic or stupid. The wise mother, with her great emotional hold, will take the trouble to understand the situation,

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and endeavour to elicit the cause so that she may be able to divert the interests in sex to other estimable paths.

PUBESCENCE AND NARCISSISM

(3) *Pubescence or Stage of Narcissism*, from the tenth to the twelfth year.

We have seen that in infancy the sex instinct is directed towards the pleasure zones of the body—the mouth, the anus and the genitals. This is true auto-erotism, with no love object. The child's own activities of excretion and nutrition during the first five years are sufficient for his own gratification. He exhibits an open interest in his own body and its functions, e.g., defecation, urination, etc. He thus expresses his auto-erotism in primitive ways. A young child masturbates without realizing the sexual nature of the act, and up to the age of six all the erogenous zones have the same value as sources of pleasure.

As he gets older this stage develops into what is called Narcissism (in the Latin fable Narcissus saw his own image in a fountain and fell in love with it). Narcissism means to be absorbed in self-love, having no other real love object. The impulse may become intense, but if it is held in check by familial repressions and lack of affection in the home, love of the parents may be replaced by love

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of self and results in masturbation. The child develops the reaction of shame towards things sexual, and of disgust towards things excretory. The sex impulse keeps on developing, however, all the time, but the question of sex does not become so engrossing until puberty. In the meantime the child accepts anything interesting as an outlet for his energies (work, play, games, hobbies, etc.). Love and play are the greatest things in a child's life.

Towards puberty the sexual object in love (homosexual or heterosexual) tends to become differentiated, and it is at this time that previous repressions may fail to inhibit the sex impulse and a certain amount of masturbation (narcissistic gratification) is almost the rule, especially amongst boys.

This stage may persist into maturity, and we find neurotic individuals who limit their love to their narcissism and their familial attachments. Many of these remain childlike, and are continually unappreciated by their fellows. They are introspective, make friends with difficulty, and are generally described as "suffering from an inferiority complex." Limited sex experience is almost always associated with timidity and a certain social inadequacy.

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PUBERTY AND MASTURBATION

(4) *Puberty*—characterized by physical development, masturbation and transient homosexuality.

Although at puberty the adolescent is bodily capable of fulfilling a man's procreative rôle, his mind is not yet adapted to carry on such functioning. Boys are children for so long that the indefinable cravings associated with the awakening sex instinct seem quite foreign and the idiosyncrasies of youth seem anomalous to those who do not understand the psychology of this period.

Let us consider the immediate problem presented by a growing youth. It is essential that we make a conscientious attempt to see the situation from his point of view—and not from ours. He has noticed certain physical changes that have been taking place in him this past year or more. The rapid increase in size of his genitals induces curiosity, and unless previously initiated he now finds for himself that handling these parts produces pleasure. His voice has changed ; it has lost its youthful, childish pitch and now sounds more like that of a man. Hair has begun to grow on various parts of his body that were hairless up to now, on the face, under the armpits and over the genital regions, and he is beginning to take a new interest in girls—they have a sort of attraction that he never felt

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before. There's another thing he has observed. All the girls that he knew as children have changed too, and they seem to behave towards him in a different way. They don't play together as they formerly did. Of course they're friends, but it's not the same.

The fact is that both the boy and his girl friends are going through the identical process of development which we call puberty—"age of preparation for marriage." This means that they are passing from the state of childhood and immature youth into the stage of adolescence and maturity. The cause of these changes can be set down in one word—development. As we grow from day to day and year to year, new functions are developing continually to meet the changing needs of our body and mind.

The boy at puberty craves to assert himself, and, if these desires are thwarted, a sense of inferiority is engendered, and to evade this his emotions and impulses prompt him to self-love, and masturbation is a biological way of gratifying this love of his own body.

The only harm resulting from masturbation is from loss of energy, and not from loss of secretions. Masturbation is never followed by any harmful after-effects so long as the practice is not excessive or followed by feelings of sinfulness, shame and

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remorse, all which tend in later life to lead to mental conflicts and sexual disharmony. Masturbation and the homosexual trends of puberty are of such importance that they will receive special consideration in later chapters.

ADOLESCENCE AND BISEXUALITY

(5) *Adolescence*—the stage of emotional awakening characterized by bisexuality.

The period of adolescence is for all boys one of instability. The onset of puberty disturbs the physiological balance, and in the teens psychological reorientation takes place. Many make a satisfactory adjustment to life, but with others mental maladjustment often becomes evident. The difficulty in recognizing signs of disturbance is increased by the fact that there is no standard of normality. Each individual sets his own standard, and it is only a departure from the average of the particular youth which leads one to suspect emotional conflict.

In adolescence there may be a very intense flow of feeling to the old familial love, and this is often accompanied by narcissistic tendencies which manifest themselves in form of masturbation. Masturbation is only abnormal during adolescence if there is narcissistic fixation—that is, a self-love

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which prevents the person from seeking to win the esteem of another individual (Kempf). Since narcissism is so often associated with a strong familial love which itself provides no sexual outlet, the sex instinct ideally should be withdrawn from the environment of the home during adolescence and transferred instead to other human objects of the opposite sex. The homosexual trend of puberty may persist and manifest itself in intimate sexual friendships. Normally, however, some libido is directed to the opposite sex and the companionship of girls of his own age is sought. The sexual trends of adolescence are further discussed in a later chapter.

MATURITY AND HETEROSEXUALITY

(6) *Maturity*, characterized by heterosexuality and ideally, by marriage and procreation.

This is the final and normal stage in psychosexual development, and results in the search for a partner of the opposite sex. It is reached about the seventeenth to eighteenth year, but may even be delayed until the twenty-second year. Interest in the opposite sex is normally increased as adolescence progresses.

The attainment of satisfactory heterosexual object love is desirable for perfect mental health, but as this implies complete repression of the

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homosexual element such perfect sexual happiness is seldom achieved. Other trends may dominate the personality at this stage, and these should be recognized and adjusted accordingly if we are to obtain perfect harmony in marriage. Normal heterosexuality always implies supremacy of the genitals over the other erogenous zones.

Individuals vary in their desires and needs and ideals as to the meaning of life and sex. Some people show inadequate reactions to adult requirements in sex matters. Sometimes this is the result of prudishness or false affectation of modesty, but more often the result of lack of knowledge. Most adolescents have only vague superstitions regarding such subjects as marriage and parenthood, and knowledge of this matter is essential before marriage is consummated.

In marriage the sex instinct finds its normal outlet, and unless the conjugal relationships are marred by incompatibility and disease sex should no longer remain a problem. Marital unhappiness is sometimes dependent on a lack of understanding of the technique of coitus. On this subject readers are recommended to read "Ideal Marriage, Its Physiology and Technique," by Van de Velde, Kenneth Walker's "Preparation for Marriage," Evans's "Man and Woman in Marriage," Havelock Ellis' "Psychology of Sex," and Wolbarst's

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“Generations of Adam.” Premarital education will be one of the necessities of the future, and this aspect will be fully considered in a later section.

MENOPAUSE

(7) *Menopause*—characterized by degeneration of the sexual organs and evanescence of sexual desire. In the male the repressions of childhood now tend to become expressed in aberrant ways, e.g., exhibitionism and assaults on young children. In the female, although ovulation and menstruation cease at the menopause, the ovaries do not atrophy, but continue to produce their internal secretion. The sex urge is often, therefore, very pronounced after the menopause, and owing to the difficulty of adequate relief, this sex-starvation is a very common cause of the neurotic symptoms so prevalent amongst women of late middle age.

CHAPTER XIII

YOUTH AND MASTURBATION

THE views which I have propounded in this essay reflect, I believe, the trend of modern medical thought on the significance of masturbation and allied sex manifestations.

Not only physicians, but clergymen and teachers, are often consulted by parents and by the youths themselves for advice in regard to disturbance, which they attribute to this habit. They demand something more tangible than mere admonitions and moral platitudes, and unless the adviser appreciates something of the biological significance and genesis of masturbation, he will not be able to afford much practical help to the adolescent in his problems and perplexities.

WHAT IS MASTURBATION ?

Masturbation includes all methods of producing pleasurable sex sensations by stimulation of the erogenous zones of the body, but the term usually implies friction or manipulation of the penis or

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clitoris. It is a universal practice, and an auto-erotic manifestation of our sexual inheritance at birth. It is commonly referred to as self-relief or self-abuse, but where a synonym is desired, it is better to use the word "ipsation" rather than perpetuate the incorrect use of the word "onan-ism," which, as we will see in a later paragraph, is the term now used in moral theology for coitus interruptus.

In this thesis we are not concerned with any perversions associated with the habit, though recognizing the frequency of breast, perineal, anal and rectal masturbation. The use of foreign bodies in the vagina of the female is much less common as an habitual method of masturbating in women than is commonly supposed. Five out of every six women derive their pleasure chiefly in the clitoris, and digital masturbation is by far the most common.

Masturbation is commonly understood to denote genital excitation and relief of tension without the co-operation of another person. Mutual masturbation is a prevalent practice both homosexually and heterosexually. It is a common method of avoiding pregnancy in married persons while yet conforming to the edict of the Church regarding the practice of birth control. I am in complete agreement with Dr. Van de Velde, the well-known authority on

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sex, who writes: "It should be borne in mind that it is only excessive, frequent and habitual solitary self-gratification which can be the cause of the manifestations we have described. Occasional and/or mutual masturbation is innocuous."

SEQUELÆ

What are these sequelæ of excessive masturbation? It is important to emphasize that these are invariably due to loss of energy and mental conflicts, and are in no way dependent on loss of secretions. The seminal fluid is not absorbed, nor is its retention in the body in any way beneficial to health. It is commonly believed that masturbation is more likely to have harmful results if practised before puberty. I believe that this may be so in the case of young boys, because it focuses their mind on sexual matters when, in their immaturity, their interests are better directed into other channels. Moll, however, denies that masturbation is any more deleterious if practised before the boy is old enough to have an orgasm, for the reason that he considers that most boys begin the habit before that time. In my recent study of 100 adolescents between the ages of fourteen and seventeen, of whom 90 admitted having masturbated, only 25 remembered having practised the habit before puberty.

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Fear is one of the commonest and most persistent sequelæ of masturbation. The fear relates to some form of mental, moral or physical failure, or even ruination. The youth's fear of the practice acts as an irritant and wears him out, insomnia being a natural sequence. Fear usually causes simple depression without this developing into a psychosis. Fear of insanity or consumption is also very acute and disturbing. Masturbation is likely to be excessive in tuberculosis and some forms of insanity, but there is no proved case where masturbation in itself has led to these disorders (Aschaffenburg). There is no such thing as "masturbatory insanity."

Masturbation, as ordinarily practised, has no serious significance and no physical effects; in fact, as I have shown in an earlier essay, by stimulating the absorption of testicular hormone, it promotes physical and intellectual development at puberty, and is Nature's method of securing this result. If indulged in excessively, its greatest danger lies in the crippling limitations it places on the individual's personality. It is not the physical exhaustion but the moral reproaches and the fears of having inflicted harm which have deleterious effects on character. When the habit becomes uncontrollable, it may lay the foundation for a wretched character, but even in these cases it is

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debatable whether the habit is the result or cause of this condition.

Masturbation only becomes pathological when it tends to exclusiveness, i.e., narcissistic fixation on self, and prevents the person from desiring to win the esteem of other people. Certain traits and trends may be accentuated by the habit, but it is often difficult to tell which symptoms are due to congenital predisposition and which to masturbation. The chronic masturbator is often indifferent to other people because he is his own love object, and this is the most important and perhaps the only characteristic by which an expert can pick out a youth who masturbates. Hall says that there is no characteristic attitude or expression, although most youths think there is, thus increasing their shyness and depression. Years of excessive masturbation generally end in neurasthenia—a fatigue neurosis, and this is the result of long-continued moral struggles and mental conflicts.

MUTUAL MASTURBATION

The dissimilarity of the acts of coitus and masturbation depend on the fact that there is no emotional outlet in masturbation. Just as neurasthenia can result from excessive masturbation, so the same mechanism may apply in those cases of unsatisfactory coitus where marked disharmony

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exists between man and wife. Just as masturbation tends to accentuate other bad trends in one's character, so marriage may not cure masturbation, but may possibly make the patient worse.

Coitus involves two elements—the emotional (love) and the physical (pleasure). It is quite evident, therefore, that solo masturbation cannot be a satisfactory substitute for coitus to any normal æsthetic adult, because there is no emotional satisfaction. It would only cause dissatisfaction, remorse and revulsion. In the case of mutual masturbation, however, even homosexually, this may not be so, for there is this emotional outlet, providing the affectional response is mutual, and, *physiologically and psychologically*, it could in practice be a satisfactory equivalent for coitus. Coitus reaches its full biological development when, in addition to affording individual gratification, it is of social or altruistic value (as in increasing the love and understanding of the couple one for the other, the producing of a child, etc.). The same might apply also to mutual masturbation; here, in addition to the pleasurable element, there is an emotional response leading to deeper friendship and better understanding. In contradiction to this, ipsation is purely selfish, because there is no other aim than sensory gratification.

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TRUE SIGNIFICANCE

From what has been said it will be clearly seen that there is nothing sinful or immoral in masturbation. This sexual self-relief or self-gratification arises from a desire to relieve a state of tension which, in the unnatural circumstances of our modern social life, cannot possibly find vent in objective relationships. It is practised after puberty mainly for its sedative effect on the nervous system and for the relief of sexual tension. While not a commendable practice, it is only harmful when it comes to dominate one's life and is indulged in excessively.

Because of the numerous studies and researches which have been made in regard to the psychosexual life in recent years, we are coming to a fuller and better understanding of the significance of this universal sex manifestation. If the general practitioner could be brought to a scientific realization of the significance of this practice in youth, it would soon be followed by a similar appreciation by parents, clergymen and teachers of its physiological function in development. For this purpose I strongly recommend their reading "A Study of Masturbation," by John F. W. Meagher, M.D., F.A.C.P. (London: Bailliere, Tindall and Cox, 1929), to whom I acknowledge much help in the preparation of this paragraph.

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It is essential that the physician should approach the problem with complete objective scientificity. Injecting one's personal feelings and prejudices into the study is unscientific, and such an attitude would prevent a proper understanding of the points involved.

Much of the present misinformation on masturbation held by the public and still expressed in a few medical books can be traced to the pessimistic literature written from 1760 to 1900, more particularly to Tissot's "*De l'Onanisme*," published in 1774, and the writings of Voltaire and Leitner, who, even as late as 1844, wrote in an exaggerated way of the "diseases" resulting from the habit. Hippocrates in 380 B.C. wrote in a similar vein. Most writers and preachers have simply repeated what these men taught and, as we will see later, in considering the origin of the term "Onanism," without adequate investigation of the facts. It is to modern writers like Stanley Hall, Jones, Moll, and Meagher that we are indebted for separating facts and fancies in regard to the habit and its effects.

Modern medicine has discarded the views of the ancients, and is recognizing the fact that it is a universal practice as old and widespread as the race. If only half what irresponsible alarmists wrote about the results of masturbation were true,

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the mass of humanity to-day should be fit candidates for the insane asylum. The universality of the practice is known to every male reader of these lines even though he will not willingly admit it, but in this connection it is important to differentiate occasional from habitual masturbation. This latter is relatively infrequent, and is common only in adults isolated from the rest of society. It is probable that while nine out of ten boys masturbate in adolescence, the frequency in girls is about one in three. In adult life Meagher says that it is four or five times commoner in women than in men. Statistics suggest that six out of every ten adult women are occasional masturbators.

It is only when the guardians of youth have a clear understanding of masturbation and its place in psychosexual development that they will be able to approach the other sex problems with better understanding and be able to manage them successfully.

MORALITY OF MASTURBATION

We have shown conclusively that actually extra-marital coitus is masturbatory in character, and in the same way sexual intercourse in marriage where no affection exists between the couple belongs to this category. Therefore any condemnation of masturbation on moral grounds must equally

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apply to these phases of sex activity. The plain truth of the matter is that there is nothing sinful or immoral in masturbation ; in fact, " it is now the general opinion, ecclesiastical and psychological, that it is neither moral nor immoral." (Weatherhead.)

When masturbation continues beyond adolescence it is just a " bad habit," or, psychologically speaking, an abnormal fixation of the narcissistic stage of our psychosexual development. It is simply a non-biological use of the body for the purpose of obtaining enjoyment. So is smoking. So is playing football. We are not provided with legs to kick balls around a field. Since, however, there is an æsthetic side to the pleasure we derive from the use of our limbs in this way the custom is tolerated. Our lungs are not given us to drench with the fumes of burning tobacco, but this practice has become so universal as to take on the morality of custom. Smoking in moderation is not harmful even to the adolescent, but most schoolmasters hold strong views on smoking before maturity, so it becomes in most schools a thing " not done." In the same way many people rightly consider that masturbation takes the bloom from subsequent sexual intercourse with a beloved person, and this differentiates it at once, and it also becomes a thing " not done."

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Mutual masturbation and the origin of the false ideas regarding the alleged sequelæ of solo masturbation have already been discussed. A consideration of how masturbation came to be called Onanism may throw some light on to the reason why it is regarded by most theologians as a sin.

According to the ancient Levirate Law or custom, if a man died without progeny his brother must then marry the widow and endeavour to give her a child in order that the name might be carried on in Israel. We are told in this connection that Onan, son of Judah, refused to consummate marriage with the widow of his elder brother, Er, and "spilled his seed on the ground, lest he should give seed to his brother." A study of the context reveals that Onan did not masturbate, but actually practised the modern method of birth control known as "withdrawal." The sin of Onan was this refusal to fulfil the law after undertaking the obligation to do so, and "the thing he did was evil in the sight of the Lord, and He slew him" (Genesis xxxviii, vs. 8-10). Modern Biblical scholars have pointed out that it was his disobedience to tribal law, and not his practice of coitus interruptus, which was displeasing to the Lord. Anyway, one fact only stands forth. The Lord slew Onan. Theologians, therefore, seized on this story, incorrectly labelled Onan's act as masturba-

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tion, and classed it as a mortal sin. It so happened that theologians, ignorant of sexology, misinterpreted what Onan really did. They concluded he was guilty of masturbation, and thus this practice came to be called Onanism.

Masturbation, of course, cannot be any more sinful in the eyes of God than it is to lose one's temper, and masturbation is loss of self-control, which affects only the loser. It is a misdirection of instinctive energy, and if the impulse is stronger than conscious control, then it is better to gratify it than allow it to discolour the mind.

MASTERY OF MASTURBATION

Physicians, parents and clergymen should have a comprehensive knowledge of all phases of sex activity if they are to be of any practical help to those adolescents who consult them for aid in mastering their sex impulses.

The trend is no longer for marriage or extra-marital coitus to be recommended as a cure for masturbation ; it is now recognized that for those who honestly and sincerely want to be free from the habit there are methods of sex adjustment along religious, psychological and physical lines which, if followed conscientiously, will almost certainly result in its mastery. *Vide* " The Mastery

of Sex," by L. D. Weatherhead (Student Christian Movement Press, 1932). For every individual there is some substituted outlet available for his sex energies. The problem in each case is somewhat different, so that every one requires individual study and attention. Sympathy and encouragement are great aids in the hands of the medical adviser and parent. Our attitude should always be that the youth should never be made to feel humiliated or morally depraved. Only by reassurance can he be encouraged to unburden his difficulties. The inner mental worries and conflicts regarding sexual habits can do vastly more harm than actual indulgence.

Prudishness and unnecessarily severe expressions of horror, and also undue censure only cause a youth to draw a circle of defence around himself. This will favour a seclusive way of behaving. Parents and teachers should endeavour to remember their own adolescence and consider the problem from that point of view. Social opinion is much against any form of expression of adult masturbation or homosexual love, and so many parents will not admit even to their sons that they have also passed through these psychosexual stages of development. Every one has some imperfections, but most people in their endeavour outwardly to conform with the standard of ethics

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in the community will over-value those very qualities they lack themselves. Parents who as children suffered from their own masturbatory phantasies and activities are prone to imagine that they can whip the habit out of their own children. This method is never likely to be successful.

Adolescence is the most difficult period of the sexual life, and initiation during this time is by no means easy. Physical vitality and sexual vigour are at their height, constantly demanding appeasement and satisfaction. Youth has not yet learnt that one of the most valuable lessons to be gained in advancing maturity is the art of exercising control and restraint over his instincts and desires. He grapples blindly with his problem, and knows not where to turn for advice. This book is especially written for the parent and teacher, so that he may be able to guide the youth in his conflicts and problems and teach the great lesson of sex mastery. Many learn the lesson at the expense of their health in the painful school of bitter experience and remorse. "Experience keeps a dear school, but a fool will learn in no other."

The adolescent adviser must learn to interpret the meaning of symbolic expressions. People are more apt to dissimulate regarding their sex life

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than about any other facts in their experience. Rather are they prone to discuss their nervous complaints, their dreams and insomnia, and blame them on over-work, excessive study, late nights, over-smoking, etc., rather than on to the real underlying facts. To elicit the true facts I would suggest that selected portions of this book should be read to the adolescent, and he then be invited to discuss the subject from his point of view.

CHAPTER XIV

THE SEXUAL TRENDS OF ADOLESCENCE

THE sex function is intimately associated with everything that stimulates mental growth, and Nature's provision for its exercise at puberty by masturbation and homosexual friendships stimulates the intellectual development of the growing boy. Unfortunately repressions and lack of proper recognition of the sex instinct during this period often lead instead to conflicts or neuroses and a warping of the personality.

During adolescence the sex instinct shows itself in a progressive form. Following the latency of childhood, it springs forth at puberty, and if there is no sign of its presence in specific companionships it is important to make inquiries and know why. The policy of letting sleeping dogs lie is dangerous in the sex life of adolescence. Lack of friends and disinclination for social activities are factors necessitating investigation.

Sex anomalies in adolescence must be regarded

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merely as an indication of some disarrangement in the individual's outlook on life ; only by such an attitude is one qualified to inspire the confidence of youth.

MASTURBATION

Self-love is the first manifestation of our sex nature, and until puberty remains the predominant component of the sex instinct. During early adolescence, with the rapid development of the sex organs, this impulse readily expresses itself, if it has not already done so, by auto-erotic practices such as masturbation. Whether initiated by curiosity or example, this habit is more or less universal at puberty, and serves the biological purpose of stimulating the production and absorption of testicular hormone which is necessary for mental and physical development. It is an established clinical fact that puberty is retarded, even to the age of seventeen, in boys who have never had sexual experience.

Masturbation is antagonistic to all social tendencies, and its continued indulgence is an indictment of one's lack of ability to establish oneself in the favour of others. The boy soon realizes that there is no satisfaction to personal vanity in this form of gratification, and possibly this loss of self-respect accounts for the self-reproach which

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follows the act. The desire for some love object becomes insistent, and masturbation is only continued by substituting some phantasy. The nature of the thoughts or phantasies accompanying masturbation and the content of the dreams with a sex interest are of great importance to the adolescent adviser in ascertaining whether the habit is the result of any abnormality. Masturbation is commonly the result of shyness or a feeling of inferiority in relationship to others.

As adolescence advances the real meaning of love becomes appreciated. Tennyson tells us that

“Love took up the harp of life
And smote on all the cords with might,
Smote the cord of Self that, trembling,
Passed with music out of sight.”

HOMOSEXUALITY

The instinctive desire for some love object in sexual gratification leads to the formation of intimate friendships. Sex feelings are directed first to members of one's own sex, and mutual masturbation becomes a common practice. The infantile familial love manifests itself in the juvenile love of an older person, and is a characteristic phase of adolescence. In breaking away from the family the youth's emotional hunger seeks some one who reminds him to some degree of the loved parent.

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At puberty, when sex consciousness is at its height, there is always a tendency for a boy, in his desire to appear manly, to become somewhat ashamed of the society of girls, and there may appear even a definite antagonism to the opposite sex (negativism), e.g., from self-love (narcissism of childhood) the sexual aim is apt to go out towards those made as themselves, and this is especially likely to happen at puberty, when there is often a definite dislike for the company of the opposite sex. This may be taken as the normal though transient homosexual stage that all of us pass through.

This homosexuality is a source of great perplexity to many adolescents. They feel themselves to be different to their companions. Both sexes go through this stage. It is the age of hero-worship. School-teachers and troop leaders are the object of adoration. This is a quite normal happening, and rather than condemn it as unhealthy we should seek to redirect this valuable motive force.

The homosexual stage is especially in evidence during early adolescence, i.e., from the twelfth to the sixteenth years. It is during this normal homosexual stage that we see the foundations laid in the deep friendships for those of the same sex. In adulthood the criterion as to whether friendship or love exists between two members of the same

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sex depends on the reactions. A desire for physical contact implies love, but true friendship is so akin to love that these words are almost synonymous. Homosexuality may only be a trend of mind, or it may exist with or without physical acts. Some form of mild sex experience takes place amongst young people more often than is supposed. Very few boys attain maturity without having their genitals fondled by their companions at some time or other.

BISEXUALITY

In adolescence a homosexual attitude is not normal if it compels an exclusive interest in those of one's own sex. Even if one's deepest interests in these few years must be in those of one's own sex, a certain amount of libido must normally be directed towards those of the opposite sex if one would be normal.

Bousfield states that all individuals are bisexual, and says that this shows itself psychologically, especially during early adolescence before the normal heterosexual aim is realized. Just as schoolboys resort to all sorts of subterfuges to conceal their developmental stage of masturbation, so adolescents will never willingly admit their bisexual trends. The anatomical bisexuality shows itself in the breast and nipples in the male, and in the clitoris in the female. Kempf writes that,

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although all men and women are bisexual in their autonomic constitution, training and education will determine whether aggressive or submissive traits will predominate. A boy educated in a girls' boarding school during the impressionable years of twelve to sixteen would almost certainly develop feminine tendencies.

The homosexual component of this bisexual stage of adolescence manifests itself in deep friendship or mutual masturbatory practices. Young people should understand their homosexual trend, and see that it is regarded as a normal phase of development, and that it does not prevent advancement to the next and last stage of psychosexual development, viz., heterosexuality.

Frequently in bisexuals, as in homosexuals, the whole matter never reaches physical habits, and quite often the tendency is only perpetuated because the parents and masters frown on boy and girl companionships. Such an attitude is extremely foolish. If anyone took the trouble to look into the subsequent records of those boys who were notoriously addicted to homosexual practices in youth, he would find that 95 per cent. of them marry happily and live perfectly normal heterosexual lives. Kenneth Ingram has pointed out in the "Modern Attitude to the Sex Problem" (Allen and Unwin: 1932) that "the man who

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subsequently becomes an invert never takes part in homosexual practices at school.* He was either unresponsive to any sex temptations, or he vigorously suppressed such inclinations."

Without doubt the large amount of sexual energy which appears during this period would tend to cause more havoc were it not that at this time the youth's interests are largely external. His school work, training for sport, his hobbies and games, and the accretion of new friends and acquaintances all provide ideal outlets for the imperious sex urges of youth.

To determine the sexual trends of modern youth, I gained the confidence of 100 normal adolescents, whose ages ranged from fourteen to seventeen years. Ninety admitted that they had masturbated, 27 had had homosexual relations with companions (mutual masturbation and coitus inter femora). Of the remaining 73, 38 confessed that lack of object relationships was only because of mutual shyness, fear or lack of opportunity. These figures seem to establish the normality of homosexual trends in adolescence.

The negativism of puberty and the boy's aspirations for manhood often lead to his desiring companions older than himself who may be ideal to him in many ways. This hero-worship, which is

* On this point the experiences of authorities differ.

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especially prevalent in boarding schools and colleges, may engender a natural tendency to a homosexual current of feeling, but this association is never likely to be harmful or adversely affect his subsequent heterosexual life so long as its true nature is recognized. If the boy regards his bisexuality as just a passing phase and not in any way allied to sexual perversion, his innate disposition to heterosexuality will ultimately assert itself despite these environmental influences of adolescence.

If only for these reasons adolescents should be taught to recognize and accept their bisexuality and encouraged to make as many heterosexual friendships as possible. Even if these friendships develop a sexual trend and provide a spiritually elevating outlet for their sexual energies which may in itself be an important factor in stimulating ambition, it is better this than recourse to solo masturbation with its temptations of excess and dangers of narcissistic fixation.

True friendship, whether Platonic, homosexual or heterosexual, implies comradeship and spiritual communion, and is one of the highest, noblest and most satisfying things in life. In Platonic friendship the sex impulse achieves true sublimation, but such complete substitution of the sex instinct is rarely possible, and is in the gift of the gods.

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FIXATION OF DEVELOPMENTAL TRENDS

Certain trends of sexual activity, which are quite normal at various periods of our lives, may become fixed in our personality and dominate our sexual life at maturity.

Thus the auto-eroticism of infancy, though repressed during early childhood, reasserts itself towards puberty in narcissism (self-love), and masturbation is the logical way of gratifying this impulse. Normally during adolescence this narcissism should be replaced by the love of another person; in many cases this self-love, however, persists into adult life and is called narcissistic fixation. This trend manifests itself in introversion, egotism, and self-conceit to the exclusion of all other object relationships. Since the individual is so satisfied with his own society he is a "bad mixer," and does not easily make friends. Occasional masturbation is his only method of sexual gratification.

In the same way the homosexual trend of puberty, which is just a transient phase of development at that stage, also tends to become fixed and causes the mature adult to delight in the companionship of adolescents. Except in the case of congenital homosexuality this does not usually dominate the life of the individual to the exclusion

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of all relationships with the opposite sex. There is a certain amount of homo-fixation in most healthy-minded adults, and common examples of its manifestation are to be found in modern civilization among scout-masters, school-teachers, boys' organizations, and the naval and military services. It is well for us that this is so, otherwise these worthy causes would not be able to carry on. Of course, the sexual basis of this association with youth is not generally recognized by the individual, and even if it were the hypocrisy of present-day morality would demand an immediate denial.

This love of the company of boys is often on a purely spiritual plane and must be differentiated at once from true homosexuality or "inversion," in which the mature adult seeks and prefers sexual contact with adult members of his or her own sex.

Since the homosexual trend of the sex impulse is not normally developed until puberty, it will be readily understood that any manifestation of sex feeling by an adult towards children of immature age cannot be regarded as homo-fixation, but as definite perversion. We shall more readily understand the manifestations of this homo-fixation impulse and appreciate its influence in our modern civilization if we remember its place in the culture of ancient Greece.

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It is only in late adolescence that the boy seeks the friendship and company of the opposite sex, and ultimately, of course, in the majority this heterosexual element prevails and results in fornication or marriage unless successful sublimation is achieved.

SEX ADJUSTMENT

These three essential components of the sex instinct, self-love, homosexuality, heterosexuality, predominate at different stages of sexual development, and are present in varying degrees at maturity, and it is ignorance of this fact which is responsible for many of the maladjustments of adolescence and adult life. It is important for every one to recognize the universal existence of these three elements in order to avoid mental conflicts and sexual disharmony. It is the worry of ignorance which induces mental torment and repressions, which often lead in later life to psychical impotence.

In a recent study homosexual practices were found to be prevalent in one out of every four adolescent boys, and it is of paramount importance that this more or less normal phase of youth should be recognized and accepted. Many have their lives ruined by imagining that because pleasure is derived from such contacts they are necessarily degenerates, or perverts, or true homosexuals.

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A successfully adjusted sex life is the key to physical happiness, and achieves its fullest expression in friendship and service to others. We must learn to adjust ourselves on the one hand to our own individual impulses, and on the other hand to the conventional demands of civilization. Self-respect and self-control are the great lessons of youth, and these can only be achieved through knowledge and understanding.

CHAPTER XV

SEX AND ITS MASTERY

THE chief goal of living is to carry on the principles of self-preservation and race-preservation, and we are endowed with the instincts of hunger and sex to this end. Hunger and love rule the world. The sex instinct dominates one's whole love life, mental and physical, and its ethical relationships. In the expression of this instinct there should be an emotional aim as well as a pleasure motive (lust). A desire only for the latter only shows a lack of normal personality development, for life is not for pleasure only.

LIBIDO

Culture demands that we learn to control our instincts and not allow them to control us. Instincts are the mainspring of action, and imply the capacity to act so that certain aims are fulfilled. Instincts are inborn tendencies, independent of experience and instruction ; habits are tendencies

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acquired during the life of an individual by repetition. Instincts imply conduct without consciousness of the impelling force. The consciousness of this impelling force tending to action is called an impulse. There is no colloquial term for the sex impulse, this hunger, passion or craving which induces action, this urge for sexual union, so we use the word libido. Libido means the urge for sex expression, and implies the vital energy of the reproductive instinct. There are three normal motives in sex expression : (1) desire for affection, the emotional response of which is called love ; (2) desire for physical pleasure and relief of sex tension—lust ; (3) desire for children—parental motive.

The libido or sex impulse is produced by the sum of the stimuli from the genital organs and the ductless glands of our body, together with psychic impulses from the brain and erogenous zones. It is made of many trends and components, as we have seen in our study of psychosexual development. If any of these components continues unaltered into adult life, it may lead to perversion or neurosis, according to the nature of the libido. The perversion is the mental state, and the neurosis results from conflicts between libido and the means of gratification.

There must be harmony between libido (desire)

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and the means of gratification, and where a conflict arises regarding the expression of the sex instinct, emotional disturbance nearly always results. Repression of libido thus tends to induce neurosis. Dissatisfaction and discontent indicate unsatisfied desires, and quite often these have a sexual basis. Hence the expression, "Obey your impulses."

The normal sexual aim is to produce heterosexual men and women, who in marriage will create a new being—thus coitus is the normal aim in sex. Some never reach the normal heterosexual goal, but remain fixed at some earlier stage of their psychosexual development (see previous chapter).

Individuals manage these trends of the various sex components in various ways, as by repression, suppression, sublimation or expression. These methods will be considered in a later paragraph. The sex impulse differs in strength in different individuals. In some it is very weak and demands little expression. In others it may be strong and overwhelming and yet not be adequately expressed because of ethical reasons. We are all aware that not all people can suppress or repress their sex impulses with the same ease, nor with the same degree of comfort.

The healthy boy and girl should use up their energies in ardent pursuit of their studies, athletic

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games, dancing, hiking, and all sorts of active play with healthy, lively companions. Rivalry is a most potent means of relieving nervous tension, and schools where this is encouraged are least likely to foster sex activity.

Music, literature and the cultivation of the arts and sciences are all helpful in stimulating good moral tone, and there is no better outlet for sex energies than hard work, but this must be congenial as well as interesting.

Civilization demands a certain amount of renunciation of sex, but not to the extent preached by theologians. Lifelong continence is not natural, nor is it compatible with health, and in order that we should understand why this is so we must first consider the mental processes involved in thwarting the sex impulse.

Sex mastery implies not continence but conscious control, and redirection for the attainment of health and happiness. Those who manage to save their bodies in the turmoil of sex emotion are those most often in danger of losing their souls !

REPRESSION AND SUBLIMATION

Sex is a fundamental impulse, and the energies derived from this instinct cannot be eradicated, for they are inborn. Sex is an ever-burning fire that nothing will extinguish. It is the great impulse of

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life and love. Sex energies, if accepted by the conscious mind and directed and controlled, can do no harm physically or spiritually, and can, if properly handled, be the main dynamic force in which the soul finds self-realization.

The sex impulse may be likened unto a stream flowing along a channel, the banks of which may be compared with the conventions of life. It commences as a rivulet (infancy), and during its course unites with other rivulets (knowledge), increasing in size until ultimately the silent stream obscured by willows (latency of childhood) changes to a raging torrent (puberty). Uncontrolled, it pursues its course over a series of waterfalls (sex orgasms—physiological emissions or masturbation). The turbulence of the falls is followed by pools of tranquillity (relief of sex tension), until once more it changes to the calm river which at its mouth (marriage) empties into the sea (procreation). This may be considered the normal course of the energies of the sex instinct.

Continence until marriage is the demand of society, and this may be achieved in three ways : (1) Repression (refusal to recognize the sex instinct) ; (2) Suppression (conscious self-control) ; and (3) Sublimation (substituted outlets). In order better to understand the nature of the mental processes involved, we shall refer again to

our river analogy, and compare the effects of these methods.

(1) *Repression*.—If the course of the stream is blocked by debris under the surface (repression such as social conventions, religious emotions, fear, etc.), and no outlets are provided for the accumulating energy, the obstruction would cause the water to overflow the banks, swamping the surrounding country (mind—erotic dreams), causing damage and spreading disease (neurosis). If the debris is recognized and removed, the stream again flows on (sex expression), and these conditions are remedied.

(2) *Suppression*.—If the river was blocked by building a weir (conscious self-control) the water thus impounded could be held in reserve for a time and used beneficially for irrigating pastures and supplying the water mains to maintain, as it were, the ordinary processes of life (energy for work). Conscious self-control or suppression of the sex instinct calls for grit, pluck, and determination unless either the flood gates are controlled and impulses gratified as they arise (expression), or the substituted outlet channel is so perfectly created that this is never necessary (sublimation).

(3) *Sublimation*.—If a suitable outlet is provided the water could be directed along a fresh channel and the energy utilized and transformed into

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electrical or motive force as by a hydro-electric power house. This redirection of the sex impulse into other channels of creative endeavour, such as friendship, religion, art, music, etc., where it can do another piece of work is called sublimation, substitution or transmutation.

Whenever a man does something creative, whether he writes a book or paints a picture, or builds a bridge, he is providing an outlet for his retained emotions, sexual or otherwise. If this outlet is congenial and permanently satisfying to the higher self, this substitution for the sex energies can be practised indefinitely with satisfactory results. Only in such a case can the flood-gates be kept permanently closed (continence). The monastery and nunnery are examples of such outlets created to take care of shut-in impulses and repressions. Substitution or sublimation is not the biological goal for which the energy was meant by Nature, but is yet satisfactory to the higher self and of value to the community.

If the outlet becomes clogged or breaks down (sex stimulation), the harnessing of the energy (as in the hydro-electric scheme) is no longer possible, and swamping is again liable to take place under the strain of the accumulating water. To avert damage the flood-gates must be opened (sex expression by gratification). We see, therefore, that

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the damming back of the stream (suppression) is never likely to cause harm so long as efficient outlets are provided and bursting or clogging prevented by keeping the pressure strictly under control by opening the flood-gates as the occasion demands. Substitution, therefore, must yield to the real thing occasionally, and the impulses must be satisfied if only for a brief time in order to avert damage, otherwise a neurosis develops.

CONTINENCE AND HEALTH

The problem of our impulses and emotions is therefore exactly like the problem of the river. To a certain extent, and for a certain period of time, we can find an outlet for our repressed impulses in the outlet channels that we create—in the creative efforts to which we apply ourselves. When the outlet becomes clogged by sex-stimulus the flood-gates must be opened.

We can readily enough find out what is scientifically bad for us in life by learning to look carefully for the first signs that Nature is exacting a penalty from us in the form of ill-health and lack of mental poise.

If we refuse to accept, control and direct our sex energies and dam them back into the unconscious part of the mind, they will continue to function. It is there that they will do untold harm,

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bringing symptoms often unrecognizable as sexual, but nevertheless arising from sex repression. They are sure to break out somewhere in an unpleasant way: in unpleasant dreams, lustful imaginings, neurotic tendencies and nervous breakdowns.

In other words, they will swamp and discolour the mind and even cause physical symptoms which seem as remote as can be from sex, and yet are caused by sex repression. Recent studies seem to suggest that the "pimples" of adolescence can be attributed to disordered glandular secretions resulting from sex repression.

The energies of the sex instinct accepted by the conscious mind and directed and controlled will do no harm, and can, if properly handled, be the main dynamic force of creative energies in which the soul finds self-realization and the community finds benefit. They cannot be thwarted and pushed into the depths of the mind without trouble developing. The conflict between our shut-in impulses and the social conventions result in mental repression, and that in turn leads to neuroses and psychoses. Unsatisfied desire is man's worst enemy; nothing is more likely to impair his efficiency.

Continence until marriage is the ideal for which each and all are told to strive, but, as we have seen, is likely to be accompanied by a train of nervous disorders unless adequate substitution is found

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for the sex energies. Substitution, with relative abstinence, seems to be most that can be hoped for. Moreover, prolonged repression of a function weakens the capacity to exercise it.

Those who preach that lifelong abstinence is compatible with perfect health are absolutely wrong ; many of these moralists know better, and few, if any, practise what they preach, because they usually marry early themselves. Such people are fundamentally afraid of the sex instinct, and everything connected with it. Of course, they are right when they say that illicit sex relations are productive of such serious social problems as venereal disease, abortion, the unmarried mother, the illegitimate child, domestic infelicity, divorce and prostitution, but their implicit optimism of relying on the magic of the word " continence " for reducing these evils is hardly justified by results.

There are certain psychic and physical dangers accompanying illicit sex activity, and young people should know how these dangers may be eliminated by proper precautions (see later).

Because excessive smoking is injurious, and others get drunk, it is not necessary to pass laws to stop all smoking and all drinking. There are such things as temperance and moderation.

The only logical conclusion to this scientific consideration is that relative abstinence is

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desirable and that lifelong continence is unnatural because it defies physiological law, and is consequently not conducive to normal health.

THE POWER OF RELIGION IN ADOLESCENCE

"The development of idealistic thinking by means of a genuine religion is one of the greatest aids in inhibiting libido."

It was Plato who said that thinking was a sublimation of man's sexuality. (Perhaps that is why the word "conceive" in most languages has the two meanings of "thinking" and "becoming pregnant.")

A good moral and religious tone is a potent barrier against all forms of sex expression. At puberty, when the old familial love is being replaced by an interest in other people outside the family group, the churches and religious schools have a unique opportunity to exert an emotional hold over the growing youth. This trend may be utilized to spiritualize the boy's feelings and to divert his interests away from his physical sensations. The Church of to-day is failing in this direction because its attitude towards sex is impregnated with Pauline doctrines. Only in rare cases does the youth come into contact with some sympathetic and understanding minister or school-master, and the idealistic influence such an oppor-

tunity provides is appreciated by the boy to his dying day.

A practical religion can be a most powerful safeguard against the imperious sex urges of youth and a potent barrier against all abnormal forms of sex expression. A religious faith has been defined as believing implicitly what our minds cannot comprehend. Modern science, however, has now explained many religious dogmas which previously we could not understand.

If religion is to be of any practical help to the modern adolescent, it must be consistent with reason and not blatantly contradictory to the teachings of modern science. For example, it must be able to answer this question to his satisfaction: If sex is a natural instinct created by God, why does the Church regard its expression apart from marriage (a man-made custom) as something sinful, unholy and shameful? The answer is this, and it will not help him in his dilemma: The Church regards sex as sinful and unclean, not because it really is so, but because it was so regarded by St. Paul, whose writings are the basis of modern religion.

Knowledge itself will not always control sex feelings, but with the inspiring aid of religion or other ethical ideals, it can be of great help. The advent of powerful impulses at a time, however,

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when tradition and religion place strong barriers in the path of their natural gratification, must have a profound influence on the adolescent mind, and we can hardly be astonished when the dammed-up forces find an outlet in ways which seem anomalous to those whose outlook on these matters is narrow and circumscribed.

Modern religion continues to preach continence to young men and women, and thus is rapidly losing its emotional hold on them. Such admonitions afford no solution to their problems and perplexities, and they are learning to rely more on their own common sense and conscience as to the best solution to their problem of sex.

A child will believe everything he is told, but as he grows up conflicts arise in his mind between the dogmas of authority and the dictates of his personal experience. By puberty he makes an effort to personalize his religious teachings, and if the faith instilled in childhood becomes in adolescence at variance with reason, doubts may arise. If his religion provides an outlet for his energies, if it evokes expression, if it satisfies youthful speculation and questioning, it becomes of much value in the control of his sex emotions. In adolescence there is a tendency to question all authority, even religious authority, and unless his religion is a practical and personal one and exerts

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disciplinary influence, it will be discarded by the twentieth-century adolescent as a shield against sex indulgence.

The first great difficulty for the adolescent is the seeming unreality of the spiritual and the extraordinary vividness and insistence of the physical. This is partly due to our vague and contradictory ideas about the nature of God. If we regard God as the Creative Spirit, immanent in the universe, rather than as a Supreme Ruler, sitting somewhere above and outside it, it brings the possibility of communion with the Divine within the circumstances of common life and fellowship. It is only by communion with the Divine Spirit that we can attain knowledge and experience of God.

If we believe in a God of that kind and make to Him requests for things in prayer, we must remember that God only acts through Nature, and that prayer undertaken in faith and hope may so enhance our natural powers that we become able to resist disease or overcome temptation, or make decisions in a way that before seemed impossible.

CHAPTER XVI

SEX EXPRESSION BEFORE MARRIAGE

THE normal young man or woman who seeks the solution of his or her sex problem will find that there are three choices :

- (1) Continence (Suppression, Repression or Sublimation).
- (2) Erotic Relief (Sex Expression).
- (3) Marriage.

Continence.—I have shown that continence is only compatible with health if you have achieved complete transmutation (sublimation or substitution) of your sex energies. This implies that the whole of your energies must be devoted to your work, studies or hobbies, whether involving sport, literature, art, music or religion. Unfortunately a completely successful substituted sex life is seldom possible, and gratification becomes a necessity if only for a brief interval. With the average person conscious control is the most that can be achieved.

EROTIC RELIEF

As we have seen in our study of sexual desire and its mastery, libido (the urge for sex expression) has three components : (1) the desire for affection and emotional relief (love) ; (2) the desire for pleasure and physical relief (lust) ; (3) the desire for children and biological relief. The last component does not enter into our present consideration.

Erotic relief may be obtained by manipulation of one's own body (auto-erotism or masturbation), or by sexual relations with another person (objective relief). Physical relief (lust) is unsatisfying, and is of no inspirational or æsthetic value to the personality. Where, however, there is emotional relief, and the act arises out of mutual affection, it is a matter of no importance *psychologically* whether such relations are homosexual or heterosexual.

Masturbation and consort with prostitutes are essentially physical methods of sexual relief, and should only be employed where the desire is overpowering. Marriage, since it should normally provide outlets for all three components of libido, is the ideal to which we should strive, but early marriage at maturity, although customary in the East and amongst primitive races, is not always economically feasible in our modern civilization.

SEX EXPRESSION BEFORE MARRIAGE

(1) *Auto-erotism (Self-relief)*.—This term denotes all those phenomena of the sex impulse which, instead of flowing towards another person (objective love), are abnormally centred in oneself. It includes not only bodily forms of gratification, such as masturbation, but all the mental states of phantasy and sensual imagery, such as reverie, erotic dreams, etc. When this love of self is to the exclusion of all other persons it is called narcissistic fixation. Masturbation has already been considered.

(2) *Bisexuality*.—Bisexual gratification implies sexual relationships with either sex as occasion permits. These tendencies are more or less normal during the stage of adolescence, and gratification of one's sex instinct in this way, during school life, is often the foundation of intimate friendships which continue into adult life and persist even after marriage. It is probable that the majority of adults are bisexually inclined, but many would not willingly admit the fact, and they resort to all sorts of subterfuges to conceal what to them seems abnormal. This repression accounts for many of the sex maladjustments of adult life, and is responsible for much misery.

(3) *Homosexuality*.—Homosexuality refers to those methods of sex expression comprising mutual masturbation, pederasty, coitus inter femora, per

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anum or per oram and other sexual relations between members of the same sex. The true homosexual prefers these methods to heterosexual intercourse, whereas the bisexual only resorts to homosexual gratification when full satisfaction is not obtainable heterosexually.

Just as the pearl is the result of disease in the oyster, so inborn homosexuality is the result of dysfunction of the glands of the human body, and, like the pearl, the manifestations of homosexuality are not always devoid of beauty. It may inspire an emotion almost akin to heterosexual love, and like this may become the spring of all the creative activity of the human personality. Although, however, sex gratification in this way may be satisfying to one's highest self, and enable those to whom it has an appeal to exercise their creative faculties for the service of the community, these methods are rightly frowned on by society because they militate against the biological element of the sex instinct and the development of family life.

Homosexuality is a normal way of sex expression during adolescence, although in many cases it remains purely an attitude or state of mind and is not associated with physical acts.

Society is now beginning to recognize the fact that procreation is not an indispensable climax to the exercise of the sex function, and just as it is

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now condoning birth control, so perhaps in some distant enlightened age it will learn to tolerate homosexual gratification in those to whom it is a means of sex expression.

(4) *Heterosexuality*.—Heterosexual gratification involves prostitution, concubinage, adultery and fornication, with possibly venereal disease, divorce and illegitimacy following in their wake, and yet this mode of sex relief is more or less condoned by society, and does not meet with the same strength of opposition as homosexuality. The basic reason for this incomprehensible attitude is no doubt an expression of the fundamental herd instinct which rebels against anything which threatens race extermination.

If heterosexual experiences are procured in the full knowledge of the dangers which follow in the wake of illicit sex activity, and of the precautions which must be taken to eliminate them, no harm is likely to result. Church activities, dancing and co-educational classes, all are playing their part in heterosexual initiation by providing legitimate methods of social intercourse between the sexes.

Dancing provides opportunities of making friendships and developing that true sense of comradeship which often results in the awakening of love and desire for marriage. It was used by the ancients as a prelude to sexual intercourse, but

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nowadays it has become more and more an outlet for our energies without its sexual nature always becoming conscious.

Lehmkuhl, a leading Roman Catholic authority on moral conduct, whose views on the lesser evil or sin as being preferable to the greater are given verbatim in my essay on the ethics of contraception, suggests: "If thou art determined to commit fornication, then at least do it with a woman who has known man already, rather than with a virgin." If therefore sexual gratification is imperious, might not mutual masturbation be preferred as the lesser evil to fornication with its trail of disease and illegitimacy, or in the case of heterosexual gratification, prevention of conception as the lesser evil to the induction of abortion?

MATURITY AND SEX INDULGENCE

Were it not that long ago I learned that proffering unsolicited counsel was the most unprofitable and thankless pastime in the world, I should be tempted to close this section with a word of advice. My conviction being what it is, I shall content myself with a summary of the scientific facts, and leave it to the individual to decide how best to use these for his health, physical and spiritual.

The Church and State provide no solution to the dilemma of adolescence except the command of

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continence, which, as we have seen, is not always compatible with perfect health. Every young man who has reached maturity, if he has been properly instructed, will learn to rely on his own common sense and conscience to decide what is his best solution to the problem of sex. The problem should be presented accurately and scientifically in all its social and physical aspects so that the individual may work it out for himself.

Can we overcome Nature? Modern life is a direct challenge to Nature. Our daily life is a continuous urge to sex gratification, and we cannot suffer this without causing more or less danger to the sexual organs and to the nervous system. "It is better to satisfy the body than to discolour the mind," says the Chinese proverb.

One can depend on physiologic emissions for the elimination of the accumulating seminal secretion, and while this is not Nature's choice, it is a satisfactory substitute so long as there is no mental repression.

Sex expression by masturbation is a universal practice, and unless accompanied by shame, remorse or feelings of sinfulness, is in itself quite harmless, providing one does not abandon oneself to wantonness, and is content only with what is necessary to retain one's peace of mind, self-possession and cheerful capacity for work.

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One should try to control one's sex feelings, but when the restraint is beginning to colour the mind and when the pressure from within is becoming too severe to bear without some relaxation, one knows that the sex impulse has not been successfully sublimated, and it must now be gratified in one or other of the three ways I have described or the health will suffer.

Every impulse that we strive to strangle broods in our minds and poisons us, therefore psychologists say, "Obey your impulses," but sexologists would like to modify this, and add, "Make these subordinate to your intellect, and for this purpose secure the fullest knowledge possible in order to avoid those dangers, social and physical, which follow in the wake of illicit sex activity."

Society, as represented by the Church and State, preaches continence as the remedy for the evils of heterosexuality, and provides marriage as the legitimate outlet for the sex energies, but between sexual maturity (puberty) and the time when marriage is possible, maintains an attitude of Puritanism. Those who have not yet found their life-partner, or who for economic, social or other reasons are unable to marry, find themselves in the dilemma of reconciling the demands of health and happiness with the dictates of religion and law. Dr. Wolbarst, a world-famous American

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venereologist, in his book, "Generations of Adam," offers this advice to the young man who seeks his opinion regarding this problem :

" There are some phases of life which should be cultivated and enjoyed in moderation, and sex satisfaction is one of them. You are now a man. As such, you have an inherent and unalienable right to the normal exercise of the sex functions with which Nature has endowed you. Use your sex endowment so that it brings vigour and contentment, but avoid licentiousness. Make your impulses subordinate to your intellect.

" He that ruleth his spirit is greater than he that taketh a city. If you must sow wild oats, don't scatter them broadcast, but see to it they are planted with discretion and circumspection, so that they offer not the slightest violence to the most humble flower that may lie in your path. Do nothing that may bring remorse on yourself and cause heartaches to others, and never forget to employ the best that medical science has to offer for the prevention of injury to yourself or to others."

These words of wisdom receive confirmation in Freud's edict : " In the region of character formation, rather than of physical health, we may also observe that limited sexual experience goes hand in hand with a certain timidity and inadequacy."

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Sex is the great impulse of life, and love and action.

SEX DIFFICULTIES OF ADOLESCENCE

The physiological and psychological training of adolescence must be supplemented as soon as heterosexual trends appear, and by the time maturity is reached the facts of intercourse and sex artistry, and the aim and purpose of love and marriage and the social factors of sexual hygiene (prevention of venereal disease and conception) should have been brought gradually to the notice of every young person. Those who believe that such questions should be left to a still later age forget these things obtrude themselves in the picture palace, dance halls, theatres, newspapers and general literature. Correct and scientific knowledge is often received too late to avoid catastrophe.

To assist parents in presenting the facts of life to their adolescent sons, the following specimen reply is given to a hypothetical problem presented by a boy of sixteen. This is modified from "Psychiatry and Mental Health" by J. R. Oliver, M.D., Ph.D., and is printed by kind permission of the publishers, Messrs. Charles Scribners' Sons.

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BOY: "Here is my difficulty. I am sixteen. Nature has already made me a man. I could have children now if I wanted to. But they tell me that the only way to have children is in marriage, so it seems that religion and the social order work against Nature. It says I cannot marry until I am older, until I can support a wife. It will be impossible therefore for me to act in a natural way for a long time. I could not marry and support a wife until I am twenty-one or two at the earliest, so I have got six years to go before I can do what Nature has made me able to do now. Nature, you know, isn't easy to work against. How shall I get through these years with least harm to myself and others? Some of my friends have said, 'Go and get a girl.' Well, there are two kinds of girls. Fellows have pointed out houses to me where I could go if I had money. But I don't want to do that. I've heard about the kind of diseases you get in those places. I'd be afraid to go there.

"Then there's the other type of girl, the girl we meet at parties. But if I did with her what seems natural for me to do I might give her a baby. She would be disgraced and we would get into all sorts of trouble. So the girls are out of it. There are some fellows who 'do things' together. I can't say that their way has ever attracted me much. But I have two friends, intimate friends, fellows with whom I can discuss anything, fellows whom I can trust. I might go and sleep with them sometimes; they wouldn't mind and I wouldn't mind. But somehow it doesn't seem the thing, although you can't get babies that way. Finally, there is the habit I learnt when I was twelve. That helps a little. At night, when I can't sleep

and my mind is full of thoughts about girls and actresses I've seen on the screen, I get so tense and tormented that I just toss about in bed, and if I fall back on the old habit the thoughts go and I fall to sleep. But they tell me that this habit sends you crazy, gives you pimples and softening of the brain, and you can't look real men straight in the face, so I always make up my mind never to do 'that' again. Never, never in the sight of God. But I do it again, always making the resolution afterwards, so what is the good of fighting any more ?

"That is the situation. What do you think I ought to do ?"

The Reply

FATHER : " These questions are on the minds, if not on the tongues, of most boys of your age who have any moral sense and are striving after an ideal. Don't think you are an exception. This habit you refer to is very common. It is called by various names ; masturbation, auto-erotism and ipsation are synonymous medical terms. It used to be called ' self-abuse.' Scarcely any boy gets through his adolescence without some experience of it. So get out of your mind the fear of it. There is nothing to be afraid of. The people who have frightened you have probably read books or heard lectures based on the imperfect ideas of an age long since past. There is no physical danger. You see, people in the past, especially doctors, reasoned in the wrong way. Because they saw mentally-diseased patients in asylums stimulating themselves sexually, even in public, they thought these patients had become insane and overcome by this

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habit. In reality it was the other way round. This habit was a result of their illness, a symptom of their loss of self-control. So remember, as far as medical science goes, this habit of yours is just one form of sexual satisfaction and carries with it no physical danger; that is, of course, unless you practice it to excess, for all excess is harmful. If a man sought satisfaction with a woman three or four times every day he would do himself harm, but if with your habit you exercise reasonable control, if you do not intentionally create the mental atmosphere that leads to temptation, if you do not yield to the sexual tension more than is necessary for your peace of mind, then you may rest assured that your habit will do you no physical harm. However, do not misunderstand me. I am not trying to condone masturbation or trying to lower your ideals and standards. Your ideal must be complete continence . . . continence until you are married. Such continence is possible, and with most people is not physically harmful. That is the ideal, but in trying to attain it you are involved in a struggle with the strongest force in life, and you yourself have already weakened your power of resistance by acquiring a habit of yielding. It may take you years to build up a habit of self-restraint. Do the best you can. Let there be at least two temptations that you successfully overcome for every temptation to which you yield. And when you do fall, don't stew over it and imagine you have lost your manhood and ruined your body through abuse. You have done none of these things; you have done something in the stress of temptation which can't harm your body but

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may harm your soul if you worry about it. Above all things, don't get your mind so concentrated on this one habit that you measure your own advance in your religious life merely by the number of times you have fallen into this particular 'sin.' There are other sins far worse. Suppose you turn your mind to your sins of unkindness, of lying, of gossiping unfairly about others."

Here the quotation from Dr. Oliver ends, but the father's reply might well be expanded to deal with other problems, somewhat as follows :

As regards your association with your own sex you must be guided by your own conscience. Ask yourself if you are better off through such a relationship, if it inspires friendship and affection, or is it just a means of satisfying lust. If you are attracted sexually to your boy friends, and even resort to physical acts of intimacy, do not let it cause you to imagine that your inclinations will always be so directed. It is a normal phase of adolescence. Only one boy in every hundred is born homosexual and remains permanently attracted to his own sex. As you grow older you will be attracted to girls despite any such experiences of adolescence.

If you do not have any sexual relief at all you will notice every fortnight or so that your pyjamas will be wet on waking in the morning. These nocturnal seminal emissions are usually accompanied by an amorous dream and an erection. They are popularly referred to as 'wet dreams' and are just an overflow of the reservoirs in which the semen is stored (seminal vesicles). Such

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emissions are not harmful unless they occur oftener than twice a week, when you should seek advice from a doctor. They are nothing to be ashamed of, because these emissions just occur because you do not masturbate or have relief in other ways.

You have been informed correctly when you were told that many prostitutes are diseased. There are two main venereal diseases, gonorrhœa and syphilis. They are nearly always acquired by sexual intercourse with women, but sometimes they are acquired by contact with dirty lavatory seats.

Gonorrhœa commences as a discharge from the penis some three or five days afterwards. The first signs of syphilis appear as a sore or pimple on the penis some three to five weeks after exposing the parts to the infection. So you see one lives in a fool's paradise for a varying period and imagines that because no signs appear immediately that one has escaped unscathed. If the occasion presents itself and the temptation is irresistible, then you should go and see a doctor within twelve hours, so that he may disinfect you and prevent these diseases developing. If this precautionary measure is neglected through shame or ignorance, then don't hesitate to consult a physician if during the next two months any such signs appear as I described.

Remember always that you are now a man, and that semen deposited on any portion of a girl's privates may cause her to become pregnant and a mother. There are methods also of preventing this consequence, but regarding them you must seek the advice of a doctor.

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If you have before your eyes always the ideal of a home you hope some day to establish—in which a pure wife reigns as queen, sovereign of your life and mother of a family of lusty boys and fair girls—you will never have any doubts as to what the solution of your sexual difficulties shall be. Lots of exercise, cold baths and other vaunted hygienic measures will not stop your sexual activity. You must strive for self-restraint, but if this wears thin then it had better wear thin along the edges of mutual masturbation than anywhere else. Keep sex, as in marriage, a symbol of love, and if you must sow wild oats don't scatter them broadcast, but see that they are planted so that they yield a harvest of friendship and respect. "Do nothing that may bring remorse on yourself and cause heartache to others, and never forget to employ the best that medical science has to offer for the prevention of injury to yourself or to others."

CHAPTER XVII

PREPARATION FOR MARRIAGE

MARRIAGE itself would be less of a hazard when young people are taught to prepare for it fittingly as they are now trained and equipped for a profession in life.

A complicated education is necessary to enable man to cope with the modern civilization he has created by the use of his mental powers. This self-same development has made of sex and marriage a greater thing than mere procreation. Sexual intercourse is not merely physically procreative, but should also be a vitalizing spiritual experience, and a source of deep and lasting mental satisfaction. Actual physical union should be the end of a process which rightly and wisely followed is one of the most spiritually elevating and creative things of life. Education does not imply merely the teaching of biology—such an attitude implies ignorance of the existence of that fundamental difference between man and all living creatures—

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namely, the power to love, and this is the basis of everything beautiful in life. Marriage should be approached with an attitude towards sex which can only be acquired by a gradual process of sex education through childhood and adolescence. Our aim should be so to adjust our lives that we may enjoy the sweets of sex life without violating our obligations to society.

Sex instruction has a twofold purpose in preparation for marriage :

- (1) It gives guidance to the individual person for his own life.
- (2) It enlarges the horizon of man and woman, giving them an insight of each other that will make for true and better understanding between the sexes, and permits natural and unrestrained commingling.

We may assume that the candidate for marriage has already received instruction in sex during childhood and adolescence.

At maturity there is fuller equipment he or she must have in order to achieve sex efficiency and find the right adjustment in all the intricacies of married life. A Christian preparation for marriage should therefore include these three elements—Love, Knowledge, and Health.

(a) *Love*.—This implies the right choice of a marriage partner.

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Marriage is a task for two. Although marriage may make sex relationships legal, nothing but the love of two persons can make it moral.

Both should recognize the beauty and worth of human love, and the grace and power of God thus poured into human life.

(b) Knowledge of the Normal Sex Life.

One should understand the nature of the sex instinct in all its variations so as to be able to deal with it in the new circumstances that will arise. There should be a good psychological attitude of the partners both to the world in general and to each other, and, moreover, they should solve the problem of parentage to their mutual satisfaction.

In order to understand the sexual needs of the partner in marriage, the sex instinct therefore needs to be supplemented by knowledge and artistry, knowledge firstly of methods of promoting and preventing pregnancy so that procreation may be deliberate and not accidental ; and secondly, artistry in reference to sex union, so that both partners may obtain the fullest satisfaction in their married life.

(c) Health.—Implying a vigorous and harmonious sex life cemented by the procreation of a family of healthy, lusty children. Many of the commonest causes of marital unhappiness, and those which most often lead to early divorce, can

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be avoided by expert medical examination before marriage.

MEDICAL EXAMINATION BEFORE MARRIAGE

We come now to a consideration of the importance of an expert medical examination before marriage.

This is desirable to ensure that both partners are :

- (a) Potent and able to consummate coitus.
- (b) Fertile and capable of procreating healthy offspring.
- (c) Venereally healthy, and free from infectious disease.

No investigation of fertility and potency before marriage would be complete without also investigating the previous health and family history of the candidates for marriage, especially from the aspect of eugenics and heredity. A medical consultation before marriage provides the opportunity for imparting knowledge of the normal sex life.

A study of statistics would convince the reader of the fact that venereal diseases would soon be as rare as small-pox if every person realized that disinfection is necessary after every illicit act of intercourse prior to marriage, even though neither partner is suspected of having any disease. This aspect is fully discussed in the author's " Sex and Disease " (London : John Bale, Sons and Danielsson, Fourth Edition, 1931).

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A recent trustworthy study of some 7000 cases of venereal disease revealed the startling fact that one in every three was a married person. Of course, many of these patients contracted their disease by extra-marital relations, but a large percentage were certainly the result of infections acquired before marriage, but persisting uncured in a latent form. The diagnosis of latent venereal disease is of such extreme difficulty that recourse should always be made to an expert who has had special experience in examining such cases, and the patient should make every effort to assist him in the research.

The world is filled with a disease that usually is hidden from all save the physician ; a disease the very name of which is outcast, that loves to lie dormant until stirred to activity by just those human relationships which favour its transference to others.

This fact alone should make every young man or woman about to marry realize the importance of voluntarily submitting to examination by a specialist before marriage. An ordinary medical examination is insufficient. The blood must be investigated for evidence of gonorrhœa and syphilis. The generative organs must be examined by modern methods, including the use of the urethroscope, and the genital secretions expressed and

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examined under the microscope. A certificate of fitness which does not specify the results of all these examinations is inadequate or useless. This thorough examination is of the greatest importance when either party has previously suffered from gonorrhœa or syphilis. The average doctor is far too hasty in pronouncing patients cured of these diseases, and the happiness of many a honeymoon has been marred through ignorance of the fact that they are yet uncured.

It is important to remember that a patient, male or female, may harbour gonococci for as long as fifteen years, even though there has been no history of an actual attack or discharge.

The knowledge of the gravity of an infected marriage should be more generally known. Syphilis causes abortions, stillbirths, or, if the baby is born alive, it may later develop signs of congenital disease. Gonorrhœa is not hereditary, but it may cause blindness in the baby at birth and serious illness in the wife, resulting perhaps in sterility or chronic invalidism.

Every parent and minister of religion should, therefore, insist that the proposed partners in marriage should verify their good health by consulting a specialist without necessarily making any definite suggestion that venereal disease may be present.

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As part of their general knowledge of hygiene parents should be made acquainted with the possible risks of matrimony, so that when the marriage of a child is being contemplated they should take an intelligent interest in the life and health of their prospective son-in-law or daughter-in-law, and make such inquiries as may be deemed advisable.

Medical consultation and inspection before marriage is a most urgent need. Men who believe themselves to have completely recovered from a former gonorrhœal infection should never think of marriage until they have been thoroughly examined, both in order to establish their freedom from gonococci and their generative potency. And the same is, of course, true in cases of previous syphilis, *mutatis mutandis*.

For any man of common honesty or decency of feeling this obligation is obvious and fundamental. Even an utter egotist may well reflect that any other course of conduct not only exposes his wife and possible children to disease, but involves himself in so much unpleasantness and responsibility that, from purely self-regarding motives, humane and honest behaviour is most profitable in the end. And as, nowadays, it is by no means rare to find that women have been infected before marriage—and in classes where this was almost unknown a

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generation ago—this obligation to ascertain the facts about their state of health before marriage is quite as incumbent on them as on men.

The means best calculated to save both man and woman from painful surprises in this and other matters of health are in themselves an important social problem. The reinforcement and elevation and extension of the sense of responsibility in every individual are better guarantees than any number of certificates and testimonials.

The main point is a thorough examination and expert opinion before the decision to propose or accept marriage is taken ; and special attention should be paid to fitness for parenthood. This, of course, must involve medical knowledge and resource. The medical practitioner should concentrate his attention mainly on possible venereal infection or venereal sequelæ, and on the adequate and proportionate structure of the genital organs. Such medical inspection demands wide experience and strict exactitude, and those who invite and submit to it will do well to give all assistance in their power to the medical man.

CHAPTER XVIII

POTENCY AND FRIGIDITY

POTENCY

MEN may be incapable of begetting offspring in two distinct ways: (1) They may be able to secrete active and motile sperms, yet are unable to deposit these sperms in the vagina; that is, unable to perform the sexual act. Erection may be defective or ejaculation may take place before insertion can be effected (*ejaculatio præcox*). There are many varieties of impotence, and most are usually readily amenable to medical treatment. (2) They may be able to perform coitus, but unable to ejaculate healthy sperms. This condition is called sterility, and gonorrhœa by blocking the egress of the sperms from the testicles is the commonest cause. Microscopic examination of the seminal fluid therefore should always be made before marriage.

Potency in a woman depends only on having a functional vagina; that is to say, one that has not

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been obliterated by accident, disease or congenital deformity. Masculine potency, however, is a complex faculty, and depends on three essential elements :

- (1) Libido, or urge for sexual activity.
- (2) Erection, or swelling and rising of the penis.
- (3) Ejaculation, or emission of semen.

The importance of libido (desire) in performing the sexual act was recognized by the Greek physician, Theodorus Priscianus, who, as early as the fourth century A.D., wrote a medical work which is still preserved to us, in which he suggests as a cure for masculine impotence, " Let the patient be surrounded by beautiful girls or boys ; also give him books to read which stimulate lust, and in which love-stories are insinuatingly treated."

Libido is primarily caused by the hormones of the genital glands which are poured into the blood and cause a specific excitement of the brain and body cells, a tumescence or tension which aims at discharge and relaxation.

The amount of these hormones varies greatly both from time to time and from one individual to another, and is partly dependent on special sexual and erotic sensibility, a quality based on the general constitution of our ductless glands (endocrines), and gives the individual impress and flavour to this side of life.

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Libido may be artificially induced in those in whom the sex urge is weak by the use of certain drugs called aphrodisiacs.

Libido is an important factor in potency. Under normal conditions, and it is only with these that we are concerned in this book, the organs of the woman are capable at any time of experiencing coitus, even if only passively ; that is, they will admit the male organ even if they do not respond. A man, however, can only begin to have intercourse when he is in erection, and for this certain preliminaries are necessary. There must be mental and imaginative activity, certain trends of thought, which cannot always be summoned at will, and which, even when in operation, can be dislocated and terminated by comparatively trivial things. This consideration enables us to appreciate the importance of a complete understanding of our sexual impulses, and this can form part of the knowledge obtained during the medical consultation before marriage.

In this connection it is important to refer to a very common class of case to-day. There is a tendency for young men in which the bisexual stage of emotional development, normal during adolescence, has survived into maturity. Because they still derive pleasure from such homosexual practices as mutual masturbation they become

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convinced in their own mind that they themselves are genuine invert. When the fundamental urge towards the opposite sex is aroused it is obeyed, but there is tendency especially at the crucial moment of expected intercourse for auto-suggestion to triumph, and they become temporarily impotent. If they are not clearly and fully informed of the psychic mechanisms at work, they head straight for neuroses and marital sterility. It is for this reason that I have devoted a whole essay to the detailed consideration of the sexual trends of adolescence so that this prevalent condition of bisexuality may be recognized and accepted as more or less a normal state.

FERTILITY

Recent researches suggest that defective fertility may be the result of deficiency in the diet of vitamin E contained in the germ of wheat, the yolk of egg and fresh meat. This vitamin is destroyed by heat, as in cooking. Also very hot baths and tight clothes may interfere with sperm production.

Fertility and the power to procreate offspring depends in the male on the production of healthy sperms and the power to deposit them in the vagina ; in the female it depends not only on the production of healthy ova, but also on the possession of an unobliterated genital tract permitting

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access of the sperm to the ovum, and on a healthy uterus which is capable of receiving and nesting the fertilized ovum.

Sterility, i.e., the inability to have children, may therefore be relative or absolute, and dependent on either the male or female.

Organic causes of these conditions can be ascertained by premarital examination, and in many cases it is possible to remedy them by appropriate treatment. Any abnormality in the function of menstruation or in the macroscopic appearance of the seminal fluid should make this examination of paramount importance. Where the man is at fault and incurably so, it is sometimes possible, by modern methods of science, to draw off healthy sperms from the testicle by needle and inject them directly into the uterus. This is one of the methods known as artificial insemination, and quite often parenthood may thus be achieved.

FRIGIDITY

Frigidity in the female has no relation to fertility. The "sexually cold" wife is often the product of ignorance in the husband of the art of love. There are two types of orgasm in women, due to stimulation of the clitoris and vagina, respectively. Five out of six women derive most of their sensation from the clitoris. Many a so-

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called frigid wife may therefore be aroused to heights of sexual emotion she has never known by the preliminary digital massage of the clitoris prior to phallic insertion. The ultimate in pleasure for a woman is reached when the full combination orgasm is experienced. Balzac was probably aware of these facts when he wrote : " In love, woman is a harp who only yields her secret of melody to the master who knows how to handle her."

MALADJUSTMENTS OF MARRIAGE

The psychological aspects of impotence and frigidity are so ably expounded by Dr. J. R. Oliver in " Psychiatry and Mental Health " [Scribners, 1933] that extracts are reproduced here by kind permission of the publishers :

Happiness in marriage depends on the power of two individuals to adjust themselves to each other, mentally, physically and spiritually. This is not an easy thing. It may take a lifetime to achieve. Premarital education and experience play an important part in its attainment. Often a young man who has had his first sexual experience in some brothel is so disgusted by the surroundings and the details of the act itself that he acquires a mental obsession, a fear of the act, a belief that it is animal, dirty, bestial and utterly vile. When he meets, later on, a girl with whom he is truly in love, he may marry her and then find himself impotent, because the mere thought of his first

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sexual experience rouses such memories of disgust that he cannot carry out with this woman, whom he adores, the natural physical actions, which have become to him so odious and appalling. Young men who have their first experience with prostitutes often lose more than their virginity.

Then, again, many men who have masturbated in their youth and have subsequently tried to lead a continent life are tormented on their wedding night by fears of possible "loss of manhood," which they have been taught is the result of this habit. There are many healthy married men and women who have no children, who have never been able to achieve satisfactory marital intercourse, because on their wedding night the bridegroom was haunted by the fear of impotency and *was* impotent.

Nothing defeats the ends of Nature in sexual intercourse more than the emotion of fear: fear of impotency, fear of impregnating the wife because the husband wants no children, fear on account of past homosexual experiences—fears of all kinds. If a man physically perfect is impotent, then he is either obsessed by some fear, or else the woman with whom he is seeking intercourse is not to him "an adequate sexual object." Many men are impotent with their wives because their wives have lost their physical attraction in doing housework or bearing children, but maybe such men would be potent enough with some more attractive partner. Married love is an art, and consists in each partner keeping alive the fugacious idealization of the other's personality.

The basic sexual difficulties of many couples lie in their different mental attitudes to the sexual

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act itself. Many women are "frigid," as the psychologists say; they have little or no sexual urge, yet they may love and desire children. When they marry they find no physical satisfaction in marital relationships. The act, to them, is either definitely painful, or else disgusting—animal, degrading. If a healthy man, with a normal sex urge, mates with such a woman, he naturally finds her unresponsive, cold, unstimulating. She may love him devotedly; she may show her love by bearing him children, by caring for them and for him. But there is *one way* in which she cannot show her love at all. And for him this is the only way that he knows of showing love. There are many more frigid women in the world than we realize. These are the women who, when they determine to get married, have to pluck up all their courage and "take the jump" into matrimony. If their husbands happen to be rather brutal sexually, especially on the wedding night, such women may acquire from that first terrifying experience a definite inability ever to function as loving wives—at least in bed. The same thing happens when the rôles are reversed. There are plenty of frigid men, who from some early extra-marital sex experience have acquired a persistent obsession about the sexual act itself. To them it has always a suggestion of "the animal," of the barnyard or the stud farm. They may, therefore, be more or less impotent, or if they do function normally they always believe that sexual intercourse "saps their vitality."

Suppose a man of this type married to a woman with extreme sexual desires. Many more women than modern writers would have us believe go

POTENCY AND FRIGIDITY

through their early lives without any sex experiences at all, even without auto-erotic habits of relief. Their entire sex life has never been awakened. They have no conception of what the strength of the sexual urge may be once it has been aroused. So they marry. And their husbands transform them from ignorant virgins into women with an entirely new set of physical needs. But the rather cold husband is absolutely unable to satisfy the desire that he has aroused. His wife lives continually in a state of sexual tension, stimulated persistently by her husband's presence, but never wholly satisfied. Her married life may become a perfect hell of starved desire, and she may look back upon her earlier sexless days as the sailor on a stormy sea glances back to the peace of the land from which he is separated. Either one of three things happen. Such a woman either develops, for the first time in her life, auto-erotic habits as some sort of relief from constant tension, or she becomes irritable, unhappy, cross with the children, impossible as a mistress with her servants; or she may be exposed to some sudden temptation and may, in the extremity of her sexual need, seek relief in the arms of a man whom she does not love at all. In such marital situations there is always the possibility of tragedy. And the situation can only be saved by a free and open acceptance of it; by an effort on the man's part to live up to his marital duties, and a determination on the part of the wife to teach herself the hard, hard lesson of sexual restraint, of the final domination of love over lust.

Besides frigidity in the wife and homosexual or sadistic trends in the husband, a common

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cause of marital unhappiness is emotional immaturity, a father- or mother-fixation in the husband or wife. Such a person has never grown up as far as his emotions are concerned. It is a hard lesson for fathers and mothers to learn, but the best thing they can do for their children when they come to marriageable age is to make them as mentally independent as possible of the home atmosphere and influences. It is no mere accident that there are so many bitter jokes about mothers-in-law.

It is possible that none of these factors apply in every case, but perhaps they may put you on the right track as to the real psychical cause of marital unhappiness. A holiday from each other (a month at least) may help. Not even the most Job-like individual can live in close contact with another day in, day out, without rubbing himself and his partner mentally raw and causing unnecessary friction and distortion of judgment. Certainly do not make any important decision as to your future without some such temporary separation.

Frigidity and lack of pleasure in coitus are generally the result of ignorance, repression or incompatibility. There is seldom any physical basis, and these conditions certainly have little connection with sterility. Always remember that the second week of the intermenstrual period is the period in which coitus is more likely to be followed by pregnancy.

If medical science does not enable you to have a baby, then call in social science to your aid and adopt a baby. There are special agencies which make adoption a business. Many an unhappy childless home has been turned into a veritable Garden of Eden by the presence of an adopted child.

CHAPTER XIX

SEXUAL HARMONY IN MARRIAGE

FOR perfect sexual harmony in marriage, the sex instinct needs to be supplemented by knowledge of the artistry of coitus. Intercourse is now becoming recognized as an expression of love rather than merely linked to occasions when a child is desired. It is as natural a manifestation of affection as a kiss, and ten thousand times more intense and self-expressive.

Within the married bond it brings a sense of exaltation and harmony to both partners unequalled by any other experience. For a man to force physical union when the wife is not attuned to it is a species of rape. Before the sacrament can achieve its real meaning preparation is necessary. Much of the chronic invalidism and psychoneurosis of to-day are directly associated with lack of satisfaction in marriage. Many men do not know that their wives need repeated "wooing," and many women have borne children without ever having

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had sexual satisfaction or having had any idea that their place was to expect it.

Love is the artistry of approach to the sex act. Surely the first thing in the art of expressing love in physical intimacy should be aimed at producing in both husband and wife feelings of desire. The thought that such feelings are wrong, or sinful, or animal, or unclean, should resolutely be banished, once and for all, as relics of a perverted and mistaken Puritanism, which regarded all things joyous and pleasing with suspicion, and all things even remotely connected with sex as unclean.

Sexual desire is the primary impulse in human affection, and its gratification serves as high a purpose in making human happiness as in making human beings.

If I were asked to define what is love I would say that it is the mutual devotion of two persons attracted to each other physically. In searching for the right partner in love we search for some one with bodily attraction, beauty, charm, health. In other words, then, love is the sensual element of the sex instinct just as procreation is the biologic element. Neither are dependent on marriage, which is a man-made custom, although they both are fundamentally dependent on the sex act. Love is the essential psychological urge for sexual intercourse, of which procreation is the ultimate non-

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essential biological climax. Sexual intercourse without love is purely and solely a physiological act in gratification of the sex instinct, and neither more nor less than a form of masturbation or hybrid sadism.

Love was defined by Socrates in Plato's "Symposium" as "the urge for immortality, which fructifies the body of women with the seed of children, and the soul of boys and youths with wisdom and virtue."

Spiritual love in marriage had no place in the life of the ancient Greeks. The sex act itself appears to be also the modernistic conception of love. This is exemplified in the novels of Aldous Huxley, Michael Arlen, Bruce Marshall, *et. al.*, and this was basically and precisely the self-same ascetic conception that St. Paul paraded 2000 years ago, Love actually, however, is an art, and so necessarily restricted to a few. It is foolish to assert that every one can love who can perform the sex act, and it is unreasonable to demand that the love which prompts marriage to-day will be the love of ten years hence.

Love, marriage and procreation are entirely distinct manifestations of the one fundamental impulse of sex, love being the psychic and emotional element, marriage the legal state in which it may be gratified, and procreation its biological culmina-

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tion. Procreation has nothing to do either with marriage or love. The birth of a child is as easy where the parents hate each other as when they are in love. Marriage is not necessary for procreation ; it is a custom endorsed by the Church and State to prove parentage and to fix the liability of the upbringing of children.

The emotion that results in marriage is very often not love at all—it is nothing more nor less than a desire to fornicate respectably, cheaply and hygienically. It is not until one has actually had sexual union with one's beloved that it is possible to say whether there exists that true love, an instinctive knowledge of which is the foundation of perpetual married happiness.

Love is an art, and consists in each partner keeping alive the pre-marital idealization of the other's personality. Love implies physical attraction and the desire for union, but sexual intercourse does not itself imply love ; once, however, love is isolated from coitus what merely exists is either affection, respect, or physical attraction in the form either of Platonic friendship or that hybrid love which is really lust analagous to that of a man for a prostitute or a dog for a bitch.

The structural basis of love, therefore, is that it is a mutual task, a notion which implies complete equality, devotion to each other together with

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bodily attraction. Love does not end in marriage as novelists would have us believe. Marriage is just the beginning of "love."

Love embraces the notion that after marriage the man must continue to believe his wife retains the charms with which his imagination has endowed her, and that this particular girl who shares his bed is the most enchanting of her sex ; likewise the girl must go on seeing in her partner the vision of an Adonis. It implies that both of them shall continue to look on the prosaic act of copulation as something infinitely mysterious, attractive and seductive.

The greater portion of the pleasure connected with the overtures preceding the sex act is impossible between two persons whose code it is to sneer at psychical love. What they feel is just the pleasure of physiological friction, and coitus develops into what is merely glorified mutual masturbation. Love implies respect and consideration ; it means that the husband will temper his physical desire with consideration for the psychical effect on the wife, and vice versa. Married love is a task for two ; a game of give and take.

Love is instinctive and cannot be acquired by education. It is not a matter of technique, although, as we have seen, this is a decided and

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definite help. No knowledge of the physiology of the sex act is complete which omits to stress the importance of the prelude or love play in sexual intercourse.

CONJUGAL ADJUSTMENT

For the man the arousal of sex feelings requires little or no art. The nearness of the beloved, the sight of her face and form, the now legitimate admiration of her body, her embracings : these are sufficient to arouse in most men passionate desire and sex feeling.

For the woman, however, it is different. She often needs to be roused or attuned for the act of intercourse. When she is sexually aroused by kisses, or manual and digital caresses applied to her breasts and clitoris, her Bartholin's glands discharge their lubricating fluid in preparation for the reception of the male organ. The flow of this secretion is an indication that she is ready for intercourse. If she is not aroused sexually the penis, enlarged by erection and male excitement, may cause her pain through friction with an unlubricated and tender surface. In the case of a first intercourse, unless the hymen is already ruptured or has been stretched by digital manipulation, there is almost inevitably a momentary pain as this thin membrane tears. There is also a

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slight discharge of blood. Neither the pain nor the discharge is serious, though some medical writers advise the prospective bride herself to stretch the hymen previously or have her husband stretch it so that the first intercourse has no painful concomitant. Indeed, a very nervous wife may, with advantage, have her first orgasm induced purely by digital manipulation on the part of her husband.

There are two types of orgasm in women (clitoral and vaginal) and one in man. The woman discharges only energy, whereas the male orgasm is a combined discharge of energy and of seminal fluid.

The husband who would practise the art of love should realize that every act of physical intercourse should be preceded by physical love-play. There is a technique of such love-play which psychologically tunes the woman for the act. The two together are then most likely to reach the orgasm or climax of pleasure together, a condition which is essential to a perfect experience.

It was of this side of love that Havelock Ellis wrote: "Lovers in their play are passing to each other the chalice of that wine which imparts the deepest joy that men and women know."

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HAPPINESS IN MARRIAGE

An adequate sexual life is the elemental fact upon which satisfactory family life depends, and without it marital life is likely to be irreparably damaged. "The proper exercise of the sexual function may not be necessary to the life of man, but it is necessary to his happiness" (Kenneth Walker).

Most modern writers assert that only one marriage in five is truly happy. This, in my opinion, is also a fair indication of the prevalence of sexual happiness in general.

In the chapter on preparation for marriage I have shown that the essential requisites for happy marriage include: (1) Love, (2) knowledge and artistry of the normal sex life, (3) good health. For the endurance of married happiness a fourth should be added, viz., children, and the exigencies of modern civilization demand even a fifth: sufficient income.

Although procreation is not an essential attribute of love and marriage, it is nevertheless a desirable one. It is my belief that the modern practice of contraception, together with the increasing sterility as the result of uncured gonorrhœa, and the consequent thwarting of the biological function of the sex instinct are, in the main, responsible for much

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of the unhappiness in marriage to-day. Unhappiness is not nearly as common in unions that are productive of children as in the so-called childless marriage. Children undoubtedly cement the marriage bond and conduce to the endurance of happiness.

The satisfaction of the sex appetite has always been the primary object underlying most marriages. Nowadays it is becoming more and more an economic problem rather than the normal fulfilment of our sex instincts, and it is an indictment against modern civilization that this should be so. Young people in love, once they are sure it is love and not lust, should be helped in every possible way to marry, and the interests of true morality would be better served if the vast sums now expended in useless propaganda for the advocacy of continence were directed to this purpose.

“ Where understanding, knowledge and care fail to produce a consummation of happiness in marriage one must search deeper for the explanation, keeping in mind that sex can never fill this emptiness without love ” (“ Man and Woman in Marriage,” by Dr. C. B. S. Evans : John Lane The Bodley Head Ltd.).

With early marriage, easy divorce, and premarital preparation, the youth of to-day would no longer seek the solution of his sex problem in

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masturbation, in the seduction of maidenhood and the consort with prostitutes, with their trail of illegitimacy and venereal disease, but rather in the creation of a home in which his wife reigns as his queen, sovereign of his life and mother of a family of lusty boys and fair girls.

PART III
SEXUAL HYGIENE

CHAPTER XX

THE PHYSIOLOGY OF SEX

THE power to reproduce one's kind comes to living creatures only after a definite period of existence—in rabbits at five months, in pigs and sheep at six months, in cows, dogs and cats at ten months, in the horse at eighteen months, and in human beings only after about fourteen years. This age, when generative powers become developed for the first time, is called puberty, and it is not until then that Nature intends the sex instinct to be awakened. Some boys and girls are sexually precocious, and even during childhood their sex urge is strong, but not until their sexual organs are developed at puberty are they capable of procreation.

The period of youth between sexual maturity (puberty) and physical and intellectual maturity is called adolescence. It is ushered in by a series of changes which mark the first step into manhood ; there is increased growth of hair on the face, under

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the armpits and round the genitals. The voice deepens, and for about twelve months the boy loses the power of controlling its pitch. The boy grows rapidly in height and stature, and no less marked are the development of the sex organs. In girls the characteristic phenomena are enlargement of their breasts and the appearance of menstruation. Puberty is the great milestone in the sexual life of the individual.

Throughout the animal kingdom, where there are two sexes, certain structures in the body are immediately concerned in the changes which take place at this time—in the male it is the testicles, in the female the ovaries. In these organs male sperms and female eggs become ripe for the first time at puberty. In addition to the sperms and eggs, the testicles and the ovaries also manufacture another secretion which is absorbed directly into the blood and is thus distributed throughout the body, where it causes those profound and mysterious changes which characterize male and female. This internal secretion or hormone, called proviron in the male and oestrin in the female, continues to be produced and absorbed during the rest of one's life. It maintains virility, and when the testicles and ovaries atrophy in old age signs of senility begin to appear.

We are therefore as old as our testicles or

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ovaries. Rejuvenation and relief of symptoms associated with the cessation of their activity can be achieved in these days of science by the injection of proviron or oestrin prepared from the active glands of lower animals.

THE MALE SEXUAL ORGANS

The sexual organs of the human male consist of the penis and scrotum, the latter containing the testicles. The penis of the young man who has completed the stage of puberty consists of two spongy bodies lying side by side and containing numerous blood channels which when filled cause the organ to stand erect. Just between and underneath these two bodies runs the urethra, a tube which leads from the bladder to the end of the penis. About one inch of the lower end of the penis is formed into a sort of head which is called the glans, over which the skin is double folded, and called the foreskin or prepuce. The normal foreskin of the adolescent male should be free from the glans, and sufficiently loose to be drawn back when the parts are washed. If the foreskin is unduly long or is constricted at the opening so that it cannot be drawn back the condition is not normal, and the superfluous skin should be removed by the simple operation of circumcision. Beneath the foreskin cheesy secretions sometimes

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PLATE II

THE MALE SEXUAL ORGANS

1. Penis.
2. Glans, covered with the prepuce or foreskin.
3. Meatus of urethra, communicating with
4. Fossa navicularis, the expanded terminal portion of the
5. Urethra, showing the numerous glands opening into it in its course from meatus to bladder, its division into anterior and posterior parts by
6. Compressor urethræ muscle.
7. Cowper's gland.
8. Littre's gland (this is shown much larger than it actually is : there are some 25 to 30 in the anterior urethra).
9. Prostate gland, surrounding the posterior urethra and neck of the bladder. Traversing it is
10. Ejaculatory duct, leading to
11. Seminal vesicle, opening into which is the
12. Vas deferens or spermatic duct, which conveys spersm from
13. Epididymis and
14. Testicle, which are enclosed in a bag called
15. The scrotum.
16. Blood vessels supplying the testicle (site of varicocele).
17. Pubic bone.
18. Rectum.
19. Anus.
20. Bladder.



R.S

PLATE II
THE MALE SEXUAL ORGANS

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collect if the organ is not frequently cleansed, and these may act as an irritant. The size of the penis in its relaxed state varies according to individual peculiarities, and is no index of virility. The penis in the erect state has a special name—"phallus."

The testicles are the male genital glands, two in number, the left usually hanging lower than the right, and both contained in a sack called the scrotum.

The testicles elaborate two secretions, an internal secretion which I have mentioned previously as being absorbed directly into the blood* and determining the changes which take place at puberty, and an external secretion, the spermatozoa or sperms, which are the essential constituents of semen. These are being formed all the time from puberty onwards, and pass first into the reservoir of the epidymis (this can be felt lying just above the body of the testicle). Under the influence of any sex stimulus they travel along a cord-like tube called the vas deferens to be stored in little sacs, the seminal vesicles, situated between the bladder and the rectum. These vesicles themselves secrete continuously a fluid which activates and nourishes the sperms.

* The male sex hormone was isolated in 1927 and has been variously referred to as proviron, hombreol, androin, and androsterone.

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SEMINAL EMISSIONS

In boys the characteristic phenomenon of puberty is the production and elimination of this fluid containing the sperms. The seminal fluid mixes with other fluids from the prostate (a sexual organ surrounding the neck of the bladder) and glands of the urethra, and the ejected fluid is called semen.

This fluid is quite distinct from the testicular hormone, and recent investigations seem to indicate that during periods of continence there is a steady flow of semen into the urethra, where it both mixes and is excreted with the urine. Since the seminal fluid is being formed continuously eventually the semen sacs must become over-distended. This accumulation by its effect on the nervous system is generally accompanied by a feeling of depression. The pressure is increased during sleep by the distension of the bladder and the rectum, and the result of this stimulus is to cause an erection accompanied by an erotic dream, and the contents of the vesicles are expelled. This phenomenon puzzles many boys until its nature is explained to them. It is called a nocturnal emission or "wet dream," and unless it occurs oftener than once a week should not cause any worry. "Wet dreams" are the result of con-

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tinence, and are simply a physiological provision for emptying the distended seminal vesicles. Nocturnal emissions are perfectly natural and normal because the semen is not intended by Nature to remain in the body.

Another source of worry to boys in their teens is the erection of the sexual organ which is particularly liable to be noticed on rising in the morning. This also is a natural occurrence and results from a full bladder stimulating a sensitive area in the prostate gland.

Both sexes pass through this period of preparation for child-bearing (puberty), and we will now consider the phenomena in the female sex.

THE FEMALE SEXUAL ORGANS

The female organs of generation are divided into external and internal. The external organs, which together are known as the "vulva," comprise the mons veneris, the labia (lips), the clitoris, and the vagina.

The mons veneris is the pad of fat in front, generally covered with hair. The labia majora, or outer lips, are folds of soft tissue which extend between the legs from the mons nearly to the anus or opening of the bowels.

The labia minora, or inner lips, enclose : (1) the vagina, (2) the clitoris (a very sensitive organ the

SEXUAL HYGIENE

PLATE III

THE FEMALE SEXUAL ORGANS

FIG. 1. THE VULVA.

1. Labia majora (outer lips).
2. Labia minora, separated (inner lips).
3. Opening of the urethra.
4. Hymen.
5. Clitoris, covered by prepuce.
6. Site of Bartholin's gland.
7. Anus. The area between the anus and the vulva is called the perineum.
8. Introitus—entrance to vagina.

FIG. 2. DIAGRAM OF THE FEMALE PELVIS.



FIG. 1 THE VULVA

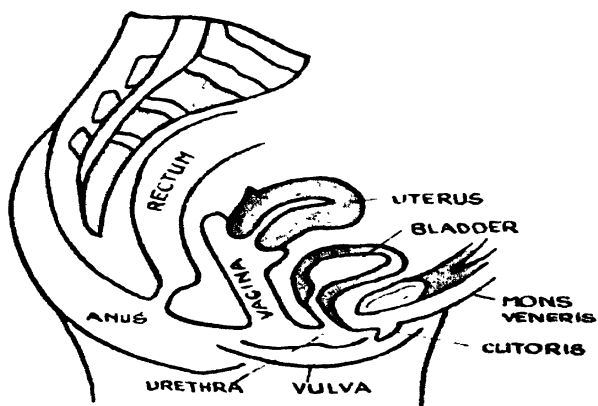


FIG. 2. DIAGRAM OF THE FEMALE PELVIS

PLATE III
THE FEMALE SEXUAL ORGANS

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size of a match, corresponding to the male penis and situated just below the mons), and (3) the opening of the urethra through which urine passes from the bladder. This looks like a pad of puckered skin with a hole in the centre, and lies just below the clitoris.

The vagina gets its name because it is the sheath into which the penis fits ; it connects the external organs with those situated internally. The opening of the vagina in virgins is closed by an elastic membrane like the neck of a child's balloon, and is called the "hymen." This has an opening at its centre to permit the escape of the menstrual fluid. The hymen usually tears and bleeds during the first occasion of sexual intercourse, but its intactness is not necessarily an indication of virginity any more than its rupture is an indication of previous penile intromission. The function of the vagina is for the reception of semen. It is normally four or five inches in length, and its muscular walls grip tightly the male organ during the act of copulation.

Sex sensation in the female is mainly derived from stimulation of the clitoris, which becomes erect. On each side of the entrance to the vagina are Bartholin's glands which secrete during sexual excitement a mucous lubricant which oils and bathes the parts ready for the reception of the penis.

SEXUAL HYGIENE

The internal organs comprise the womb or uterus, the Fallopian tubes, and the ovaries. The womb is shaped like an inverted pear. It is suspended in folds of the peritoneum, and is situated in the lowest portion of the abdomen (pelvis). The lower portion of the womb is called the cervix, or neck, and this protrudes into the upper part of the vagina. The core of the cervix is traversed by a narrow canal through which the sperms gain entrance to the interior of the womb. The upper portion of the womb is called the fundus, and on each side are the Fallopian tubes which connect the fundus with the ovaries. The ovaries are about the size of a plum, and it is in these organs that the female eggs (ova) are formed.

The onset of sexual maturity in the female is heralded by a series of phenomena which are continued throughout the period of sexual life. The most essential changes are ovulation and menstruation.

OVULATION

During the reproductive life of woman (about thirty-five years) her ovaries manufacture some 400 eggs, one of which passes out of the ovary into the uterus each month by a channel so devious and imperfect that it is a wonder that the ova arrive at their destination at all.

Ovulation is the discharge of the ripe ovum from

THE PHYSIOLOGY OF SEX

the ovary. Ova are formed in nests in the ovum called Graafian follicles. Hormones are glandular secretions which instead of passing out by means of ducts (as in the salivary gland) pass directly into the blood stream and are carried to other organs determining changes in them. Ripening of the follicles commences at puberty, and this appears to be stimulated by a hormone which passes into the blood from a little gland at the base of the brain called the pituitary. This gonadotropic hormone (called prolan A) excites the ovary to secrete its own hormone, which is called oestrin. Oestrin causes the sexual organs to develop, the breasts to enlarge, pubic hair to grow, and the eggs in the ovary to mature. From puberty onwards these follicles in the ovary begin to swell, and at monthly intervals one bursts and discharges its contents, including the ovum. After its rupture it becomes a yellow ductless gland called the corpus luteum. The hormone formed by this corpus luteum* acts specifically on the uterus, increasing its blood supply and preparing its lining for the reception of the ovum. Ovulation usually takes place between the twelfth and seventeenth day after the onset of the last menstrual period, and it is probable in a large number of cases that there is a

* The luteal hormone is called progesterin and its secretion is excited by another pituitary hormone called prolan B.

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fixed time at which this takes place. In some women ovulation seems to occur at any time in the cycle. The ovum is caught up by the fimbriated ends of the Fallopian tube or oviduct, and begins to drift down towards the uterus. This usually occupies ten days, and another four days are spent in traversing the uterus before it is finally expelled from the body. Within six hours of ovulation the egg becomes covered in a thick layer of albuminous matter which makes penetration by the spermatozoa impossible. Fertilization therefore must always take place while the ovum is still in the Fallopian tube.

MENSTRUATION

The presence of the living embryo in the genital tract is necessary for the development and activity of the corpus luteum in the ovary.* As soon as the ovum dies or is expelled (and this usually occurs, as we have seen, after about fourteen days) the corpus luteum rapidly disperses and degenerates and ceases its activity. The engorged uterus having thus lost its sustaining luteal hormone, now begins to shed its proliferated membrane along with excess of blood. The degeneration of the corpus luteum is thus the signal for menstruation, and this is really the shedding and sloughing of the lining membrane

* The living embryo excites the secretion of prolactin B (see previous page). This can be detected in the urine and its presence is the basis of a new test for pregnancy called the Aschheim-Zondek reaction.

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of the uterus prepared for the reception of the fertilized egg. The duration of this phenomenon varies with individual peculiarities, according to the degree and proliferation and engorgement.

Summarizing, then, the ripening of each ovum and its discharge from the ovary causes a luteal hormone to pass into the blood. This causes engorgement of the blood-vessels supplying the womb and preparation of its lining for the reception of the fertilized egg. Should fertilization not occur this congested lining of the womb is discharged in the form of "menstruation," and the appearance of this monthly bloody discharge is, in girls, characteristic evidence of puberty, and indicates the commencement of ovulation. Menstruation usually recurs every twenty-eighth day and lasts three to six days.

Ovulation and menstruation continue in rhythmic cycles, unless interrupted by disease or pregnancy, until all the ova have ripened and been discharged. The ovary then begins to degenerate; menstruation ceases either gradually or abruptly, and the phenomena of the menopause or "change of life" appear. The age at which these changes occur is usually between forty-five and fifty. Thereafter childbirth is impossible, although rare cases are reported of children being born to women of over sixty.

SEXUAL HYGIENE

Mental processes acting through the sympathetic nervous system are liable to disturb the endocrine rhythm which regulates ovulation and menstruation. For example, fear of conception after an occasion of intercourse, where a baby is not desired, may itself result in suppression of menstruation, and this is often a cause of great distress, especially in unmarried girls. Anything which removes this fear (which is an auto-suggestive anxiety neurosis), such as the taking of so-called "female pills," will cause a return of menstruation at the next period. This accounts for the reputation of certain drugs as abortifacients, but it may be stated definitely that there is no medicine known to medical science which will terminate pregnancy once conception has taken place without also endangering the life of the mother. An actual case in point was a chemist who administered ergot to his fiancée in ten times its maximum dose in an endeavour to induce abortion. This caused gangrene in her fingers, which eventually had to be amputated, but the foetus remained unaffected.

SEXUAL UNION

The birth of a child results from sexual union ; that is, by the insertion of the erect male sexual organ into the vagina of the female. Three func-

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tions are necessary in the male for this act of coitus to be consummated :

- (1) Libido, or the urge for sexual union. This results in
- (2) Erection, or rising and swelling of the member. The libidinous impulses pass from the brain to the erection centre in the spinal cord causing engorgement of the spongy body of the penis. The rhythmic impulses from the penis, as the result of frictional stimulation of its nerves, eventually become of sufficient intensity to diffuse across the spinal cord to the ejaculation centre, the stimulation of which sets up vigorous contraction of the muscular coats of the seminal vesicles and prostate. This sudden contraction causes their contents to be expelled with great force, like the pressure on the trigger of a gun, and the act culminates in
- (3) Ejaculation, with which is associated a climax of erotic excitement called the orgasm. The ejaculated semen is a whitish opaline liquid, and contains about 300 million sperms squirming about like minute tadpoles. These are normally sprayed during ejaculation directly against the neck of the womb. The orgasm is followed by a sense of deep happiness and peace, and a desire for sleep.

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Libido, masculine potency and feminine fertility are very complex functions, and these aspects, together with the technique and artistry of the sexual act, are more fully considered in Chapters XVIII and XXI.

The woman should normally experience a similar orgasm as the man as the result of stimulation of the nerves of the clitoris and vagina. This results in contractions of the womb, which tend to suck up some of the semen deposited in the vaginal vault.

Having considered the mechanism whereby the sperms are deposited in the vaginal vault, we shall now proceed to a consideration of the further processes, independent of the will and consciousness which must take place before fertilization is achieved.

FERTILIZATION

Fertilization, fecundation, impregnation and conception are synonymous terms for the fusion of the male sperm with the female ovum, although with some writers the term conception is applied to the beginning of pregnancy, which really dates from the implantation of the fertilized egg in the uterus.

For fertilization to take place the sperms already deposited in the vagina must pass to the upper portions of the genital tract before they meet the

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ovum. Impelled by some inexplicable magnetism, perhaps by chemotactic attraction of the ovum, they traverse the cervix and enter the womb, moving forward against the capillary current by means of the lashing movements of the tails at a speed terrific in comparison with their size (it is possible to place two million on a pin's head) of 1 mm. ($1/25$ inch) in three minutes. It is thus possible for an ovum just ovulated to be fertilized in a few hours after intercourse, the distance to be traversed by the sperm being about 15–20 cm.

The sperms retain their power of movement (mobility) longer than their power of fertilizing the ovum (viability). Although mobile sperms have been found in the tubes up to ten days after coitus, recent researches seem to suggest that sperms are not viable for more than four days after intercourse. Sperms retain their viability in the reservoir of the testicle (epididymis) for much longer periods because the temperature in the scrotum is lower than inside the body. Degeneration of sperms begins to occur after a sojourn of four days at body temperature.

“ It appears to be well established that the ova must be fertilized within a few hours of ovulation, otherwise fertilization can no longer occur,” concludes J. M. Robson in “ Recent Advances in Sex and Reproductive Physiology ” (Churchill, 1934).

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Fertilization must take place within a few hours of ovulation, otherwise the ovum becomes surrounded by a coating of albuminous matter which the sperm cannot penetrate. The normal meeting-place of sperm and ovum is in the Fallopian tube, and after fertilization takes place it continues its downward course to the uterus, where adhesion and embedding usually occurs some fourteen days later. Fertilization implies the reception of the male sperm within the female ovum—the necessary preliminary to the generation of new life. This is followed by the segmentation of the fused cell, and it becomes surrounded by, and contained in, a so-called trophoblast, a sort of cement, which makes possible its adherence to the wall of the uterus when this is reached.

PREGNANCY

It appears that in most women ovulation occurs at a fixed time each month, and that, therefore, pregnancy can only result from sexual union during some one week in their monthly sexual cycle. The consensus of opinion to-day is that ovulation in human beings is not hastened by coitus, although in some animals ovulation takes place during coitus.

The beginning of pregnancy and the inception of life is synonymous with the adhesion or im-

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plantation of the egg in the uterine nest. This is also simultaneous with changes in the ovum itself, the presence of which in the genital tract maintains the function of the corpus luteum. The hormone produced by this wonderful little gland interacting with other ductless glands is responsible for all the changes which are characteristic of pregnancy, such as suppression of menstruation and ovulation, enlargement of the breasts, etc. If the fertilized egg cannot implant itself in the uterus, it is expelled from the body. On rare occasions the egg implants itself outside the uterus. This ectopic or extra-uterine pregnancy is practically always followed by death of the foetus.

From the moment of implantation the ovum becomes associated with the maternal metabolism, and its development into a new individual is assured.

Pregnancy begins with implantation, and the fortnight between ovulation and this event permits the maximum development of the uterine mucous membrane in preparation for the reception of the fertilized egg. If implantation does not occur, as we have seen the ovum leaves the body, the corpus luteum degenerates, and menstruation commences.

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CHILDBIRTH

Following the sex act, the sperms by their own motility pass up the genital tract to meet the ovum, which has been extruded from the ovary into the Fallopian tube. One sperm may fertilize the ovum within a few hours of coitus, and this then drifts down the tube to the uterus, where some few days later it embeds itself and commences to grow. Pregnancy begins with the implantation of the fertilized egg in the uterus. Nourished in the nest of the mother's womb, the embryo-egg develops into the fœtus or embryo-child. Protected from injury in a bag of water, it grows, and at about the eighteenth week after conception the movements of its limbs may be perceived by the mother (quickening). At about the ninth month, some 280 days from the date of conception, the fully developed baby is forced down into the vagina by rhythmic contractions of the womb coupled with relaxation of the passages.

A long cord joins the new-born babe at the navel to the placenta of the mother, the placenta being a spongy mass of tissue rich in blood vessels, the function of which is to supply the baby with nourishment until such time as its own heart is able to function. The baby's cry at birth is the sign that this has taken place, and the cord is then cut by

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the doctor attending the mother at her confinement. Some twenty minutes after the baby is born the placenta passes through the vagina and the process of birth is complete.

Two or three days after childbirth the mother's breasts fill with milk, and she is able to suckle her babe.

PREDETERMINATION OF SEX

Nature provides more than a thousand million sperms for every ovum developed in a woman, but one sperm is all that is required for fertilization. There are numerous theories as to what it is that causes a child to be male or female. Some believe that it is determined by the ovary from which the egg comes—the right ovary delivering a majority of male ova, and vice versa. Most biologists hold, however, that sex resides in the sperms and not in the ova, and that it is determined solely by their chromosomes (those segments of the nucleus of the sperm which transmits hereditary qualities). They believe that sperms are of two kinds, some producing males and others females, and that the sex of the child is thus determined by the particular kind of sperm which fertilizes the ovum.

A further complicating principle is that the sex potentiality of the ovum also appears to be susceptible to change during the time which

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elapses before fertilization, and that certain ova may acquire an affinity for the male or female sperms and thus determine the sex by selection. Professor Unterberger, of Germany, believes that an alkaline medium is favourable to the life of male sperms and was thus able to fulfil the hopes of fifty-two out of fifty-three expectant mothers desirous of sons by administering alkaline douches before intercourse. Lactic acid douches were used with equal success in the case of those desiring girls. These researches are still in the experimental stage, and at present the problem is just one of academic interest.

Sex determination has so far baffled science and there is no known method of separating the male sperms from the female. This surely is one of the Divine manifestations of God, Who in His wisdom alone determines when and where He shall bestow the Divine Spark of Life (conception), the spark which shall cause the fertilized egg to grow and develop into the new individual. "The Spirit of God hath made me, and the breath of the Almighty hath given me life" (Job).

The sex of the foetus becomes differentiated at about the third month of development, but, similarly, there seems to be no certain method of determining whether it is a boy or a girl until the child is actually born. Researches are being

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conducted at present with a skin reaction which appears to be yielding consistent success in prenatal diagnosis of sex.

HEREDITY

The new life consists at first of a single cell derived from the fusion of a sperm and an ovum, and this contains all the elements necessary for the development of a new living creature with all the hereditary qualities imparted by the parents. From this fused cell new cells develop and become the embryo which embeds itself in the wall of the uterus and, nourished by the maternal bloodstream and protected from injury by a membrane and waters, grows to form the body (soma) of the foetus, as the unborn child is called. One of the new cells, however, remains like its mother cell; it does not change as the somatic cells do into bone, muscle, blood, etc. This germplasm, while it multiplies, retains its primal generative characteristics. Thus while the body cells are building up tissues and organs the generative cells have been reproducing their own kind exclusively in its particular organ. We thus find sperms contained in the testicles and ova in the ovaries all originating from the parent fertilized cell, but never actually part of it. During childhood their production is suspended, but at puberty they commence to be

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formed in large numbers, and sperms and ova are eliminated from the body in the semen and menstrual discharges. The germplasm derived from our ancestors determines our potentialities at the moment of conception, and explains the physical and mental resemblances to the parents of their offspring which enters the world some nine months later through the genital canal of the mother. This, in a word, is heredity.

Having considered therefore the fundamental facts of the physiology of sex, we will now discuss the social factors of the sexual act and see how we can apply them for our mental happiness, and for the maintenance of our physical health.

CHAPTER XXI

THE SEXUAL ACT

THE art of sexual love has almost been entirely lost in the materialistic trend of modern civilization. Of course fertilization may and frequently does occur where both partners rely on their instincts alone for culmination, but there are many other cases where pregnancy would be welcomed but is not achieved because of lack of understanding of the processes involved.

Apart from the general bodily and psychic condition of both partners, there are five essential processes which determine whether normally executed coitus will lead to conception and pregnancy. These are :

- (1) Libido, or urge for sexual union. This may be enhanced in many ways, as by diet and aphrodisiacs (such as alcohol), or through the brain by visual, tactile and olfactory sensations as by the prelude of love play.

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- (2) The Sexual Act : ejaculation of male sperms into the female vagina.
- (3) Ovulation : discharge of the ovum from the female ovary.
- (4) Fertilization : fusion of the male sperm and female ovum.
- (5) Implantation : adherence to the wall of the uterus. This is the beginning of pregnancy and the generation of a new life.

The reproductive process begins with the sexual act, which is the only link in the sequence of reproductive events which can be decided by the wishes and choice of the two participants. All the other stages, such as the passage of the ovum down the tubes and of the sperms upwards to meet it, their merging and adhesion to the uterine wall, are independent of the consciousness and will.

Certain conditions and preliminary processes are necessary before pregnancy can eventuate. In the man there must be a supply of vital and vigorous sperms and the capacity to discharge them into the female vagina. Effective virility therefore depends on erectile capacity ; that is, the penis must be able to become a phallus (as the erect male organ in action is called). No such preparation is necessary in the case of a woman, who may have intercourse at any time provided her vagina has not been obliterated or deformed by accident,

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disease or congenital deformity. Her fertility, however, depends on: (1) a functional ovary capable of discharging a healthy ovum; (2) a patent Fallopian tube permitting the passage of the ovum through to the uterus; (3) a healthy uterus capable of receiving the male sperms and providing a "nest" for the fertilized ovum.

The adequate performance of the sexual act on the part of the male is thus of paramount importance in promoting pregnancy, providing the woman is in normal health. Erection in the man depends on adequate stimulation of the spinal centre governing this function. This is situated in the lower part of the spine, and is connected both with the brain (libido) and the nerves of the penis (friction). If the stimulation is strong enough there is an increased flow of blood into the spongy body of this organ and by a peculiar locking mechanism the blood is prevented from immediately flowing back again. The hitherto small and drooping organ thereby becomes engorged with blood and increases both in length and girth. Muscles surround the root of the penis, and these, together with its engorgement, cause it to become erect, giving it the position and hardness necessary for it to penetrate the vagina. At the same time a secretion is produced by the glands of the urethra which makes the tip of the

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PLATE IV

A DIAGRAM OF THE REPRODUCTIVE ACT, SHOWING THE COURSE OF THE SPERMS AND OVA

1. Vagina.
2. Cervix, showing sperms, magnified 10,000 times, gaining entrance to the uterus.
3. Usual site of adherence and implantation of the fertilized ovum.
4. Cross-section of the ovary showing Graafian follicles containing ova.
5. Ovary showing bulging follicles.
6. Graafian follicles ; after rupture this becomes the corpus luteum.
7. Fimbriated end of Fallopian tube (the dark line indicates the course of the discharged ovum from the ovary).
8. Phallus (erect penis).
9. Cowper's gland.
10. Verumontanum : the entrance of the ejaculatory ducts into the urethra. The black dots indicate the course of the sperms from the testicle, and their transference during ejaculation by means of the seminal fluid into the vaginal vault.
11. Microscopic appearance of the seminal fluid, showing spermatozoa (sperms).
12. Usual site of fertilization.

Fusion of sperm and ovum usually occurs in the bulged end of the Fallopian tube and the fertilized ovum then drifts down to the uterus and embeds itself at 3. If unfertilized it leaves the genital tract through the cervix.

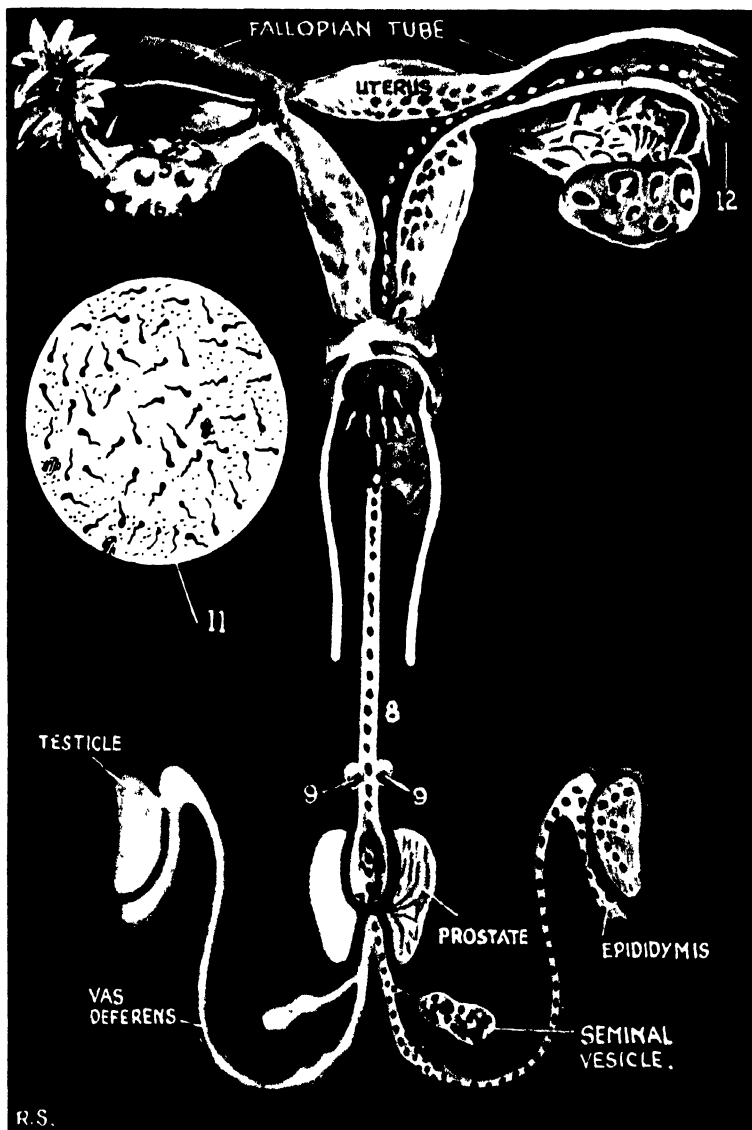


PLATE IV
 DIAGRAM OF THE REPRODUCTIVE ACT

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phallus slippery and more easily capable of entering the female introitus.

ARTISTRY OF COITUS

The position and attitude of the two participants are of great importance in promoting impregnation. Where pregnancy is desired the attitude must be such that the utmost possible penetration is attained so that the tip of the penis is in contact with the cervix, thus enabling the mouth of the uterus to receive the full seminal impact. These conditions are present in the normal attitude of coitus in which the man's body is superimposed and the woman lies on her back with the thighs apart and the knees slightly bent. Deeper penetration is attained by the woman assuming full flexion ; that is, by assuming an attitude whereby the flexed knees rest on the man's shoulders.

Another factor favourably influencing impregnation is the occurrence of the female orgasm, whereby the cervical mucous plug (Kristeller) is extruded into the vagina, and this carries back with it some of the sperms in the manner of a cat lapping milk. The suppression or avoidance of orgasm by the woman, however, does not prevent pregnancy, although this is a prevalent idea.

When the phallus enters the space in front of the vagina the tip comes in contact with the

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clitoris of the woman, and it is advisable for the benefit of the woman to play the phallus on the clitoris for a few seconds before pressing it into the vaginal passage. The muscular walls of the vagina are extremely elastic, and should clasp the invading organ closely.

Closeness of contact may be increased by appropriate action on the woman's part. The modern woman has no idea that she can deliberately train and move her genital muscles in such a way as both to increase her own and her partner's sexual pleasure, and also promote fertilization and pregnancy. Of this fact the husband is equally ignorant. The correct movement may be compared to "planing." The base of the penis is pressed against the clitoris, and the rhythmic stimulation of the phallis lunge leads to frictional stimulation of the nerves of both the penis and clitoris. These impulses eventually become of sufficient intensity to diffuse from the erection centre in the spinal cord across to the ejaculation centre, and the tension of the fluid accumulating under the excitement is relieved by its ejaculation. The emission of about 3 c.c. of seminal fluid containing about 300 million sperms is flung against the mouth of the womb with an impetus which, in the most favourable circumstances, sprays the sperms directly into the cervix. Simultaneously the orgasmic

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contractions of the uterus act as a kind of suction pump, and the organ itself alters its position so that the outer extremity of the cervix is dipped into the seminal lake. The mucous plug protrudes itself into the fluid and slips back into position, covered with sperms, which are thus introduced into the womb. If the wife's climax is a little late her husband should wait. Two pernicious habits are common. One is for the husband to withdraw whether the woman has her climax or not. The other is for the husband to suppress the orgasm without ejecting the male fluid. Both practices are exceedingly bad for the wife from a psychological point of view, and the latter practice may soon wreck the nerves of both. The orgasm or climax is marked in both by a sense of pleasure so exquisite and intense that no other physical experience compares with it, and it leaves both man and wife with an indescribable sense of well-being and a desire for sleep. Such a sense of pleasure was planned by God for His children, and should be gratefully accepted as one of His gifts. The orgasm as an individual function has definite and distinctive effects on all the social and intellectual activities and achievements of each individual. It is man's most stupendous driving force.

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FREQUENCY OF INTERCOURSE

Excessively frequent sexual intercourse, even if performed in the normal manner, may diminish the possibility of pregnancy or cause its very early termination by predisposing to chronic congestion of the uterine mucous membrane, thereby preventing adhesion of the fertilized ovum.

The ill-effects of constant intercourse on potential motherhood are notorious and almost proverbial: "No grass grows on a well-trodden path." There has been no evidence adduced to suggest that this is due to lack of vitality in the ovum or the sperms, although, of course, the latter will be diminished in numbers. Several other theories have been advanced to account for this phenomenon :

- (1) Immunization of the ovum to the sperms by constant absorption of seminal fluid.
- (2) Disturbance of ovulation by repeated orgasms.
- (3) The uterus becomes congested and rendered inapt to receive and nest the fertilized ovum, and even after adherence it may be loosened and extruded by the frequent and violent orgasmic contractions of many coital acts.

Just as some women require skilled wooing

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before intercourse, so many men need a fairly long and gradual "tuning up" for the accumulation of semen and for the attainment of full erection.

Where a child is especially desired the couple should abstain for one week prior to the onset of menstruation. An erotic spell is generally necessary in most marriages, otherwise the intricate manoeuvres of the artistry of coitus may not be achieved. Conception is most likely to result from intercourse during the second week subsequent to menstruation.

Intercourse two or three times weekly during the intermenstrual period is generally considered adequate for sexual relief and happiness, but there is actually no set rule of universal application.

Sexual excess reveals itself first in symptoms of mental irritability, lack of concentration and physical lassitude. These signs should warn us that Nature is exacting her penalty, and those who are wise will cease to whip a tired horse.

CHAPTER XXII

PERSONAL PREVENTION OF VENEREAL DISEASE

PROMISCUITY—the chief channel by which venereal diseases are spread—is quite incompatible with high ideals of sex, love, marriage and parenthood. Towards ideals we proceed not by fear, but by love of the beautiful—by inspiration.

To-day we are suffering racially, socially and individually, because we have left to promiscuous, haphazard influences education on these important matters of sex and parenthood. We should be found wanting if, in the light of this modern knowledge which is ours, we fail to give information, guidance, and inspiration to the youth of to-day. The immediate need is for the guardians of the young—parents, teachers, social workers, employers of labour, religious teachers—to equip themselves with knowledge to face bravely the facts of social evil, yet not through that to lose their grasp on the fine things of life :

PERSONAL PREVENTION OF VENEREAL DISEASE

“ Nor hath thy knowledge of adversity
Robbed thee of any faith in happiness.”

In recent years certain measures have been devised which serve to protect the individual against these infections ; but moral and religious teachers frown on them as a compromise with vice. We can stimulate and foster self-control and protection against these diseases by education, precept and other means, but personal prophylaxis should never be neglected by that vast number of men and women who will dare illicit exposure anyway, notwithstanding the risk involved.

METHODS OF PREVENTING VENEREAL DISEASE

The germs causing syphilis, gonorrhœa and chancroid are very delicate organisms, and are very easily killed by the prompt application of suitable antiseptics to the parts where they gain access to the body. The discovery of Metchnikoff that calomel ointment of a special strength is effective in preventing syphilis was a definite advance in the prophylaxis of venereal disease. Calomel ointment, however, affords no protection against gonorrhœa, which is much the more prevalent disease.

Formerly injections of Condyl's solution were recommended for the prevention of gonorrhœa,

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but its use required special care, and very few men took the trouble of carrying out the requisite manipulations effectively. Moreover, the solution was often used for self-treatment with disastrous results !

The condom, or French letter, is commonly used as a prophylactic, but this does not invariably prevent infection, because the parts are sometimes soiled with the fingers during removal. If one is careful not to handle the penis after removing the protective it is likely to be perfectly reliable. Its use gives rise to a false sense of security, which often deters the patient from seeking early medical treatment.

The necessity of disinfection after *every* act of illicit intercourse should be more widely known. The fond notion exists that it is only the professional prostitute who is diseased. The majority of *all* "easy women" are infectious ; therefore those who neglect to use means to prevent disease are acting not only imprudently as regards their own safety, but are adding to their moral guilt by recklessly ignoring their obligation to others to whom the disease may easily be communicated.

Self-disinfection is ineffective after the first few hours. In all cases, however, where this protection has not been used, it is still possible to arrest the

PERSONAL PREVENTION OF VENEREAL DISEASE
infection by early preventive treatment. Early preventive treatment by means of irrigations, injections and inunctions carried out by a venereologist is successful up to twenty-four hours after exposure, and is available day and night in most capital cities. The longer the delay the greater the chance of failure.

THE EARLY SYMPTOMS OF VENEREAL DISEASE

Unless preventive measures have been used, the parts should be watched closely during the days following exposure, and the advice of a specialist sought immediately any signs appear. Delay aggravates the disease and delays the cure.

A slight gumminess of the lips of the penis, associated with a sense of irritation, appearing within a few days of intercourse usually means gonorrhœa. These early signs are quickly followed by a yellowish discharge, and perhaps pain on passing water.

A sore on the penis, appearing two or three weeks after an exposure, is generally the first sign of syphilis. This is followed in the course of a few weeks by spots on the body and a sore throat.

Consult a doctor immediately any of these signs appear, as the disease is much more quickly cured if treatment is commenced early.

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TECHNIQUE OF PERSONAL PROPHYLAXIS

The following directions should be followed :

1. Wash the genitals well with soap and water immediately after exposure.

2. Void urine. This is itself an important prophylactic measure, especially against gonorrhœa, and should always be carried out immediately after coitus.

3. Wear a sheath (condom). The knob of the condom should be filled with some Sanosex (see later), and it should be lubricated during use with the same oil. Used in this way it is usually effective. Most people, however, find its use psychically unpleasant, and in this case it is essential to use some form of chemical prophylaxis.

4. Chemical prophylaxis.

Any antiseptic cream or jelly will kill the gonococcus while it is still on the surface of the skin or mucous membrane. It is of the utmost importance to inject some of the antiseptic into the urethra. In an emergency ordinary tooth-paste may be used, or one of the many proprietary contraceptive jellies.

It probably requires specific antiseptics to be certain of annihilating the spirochæte. Calomel ointment has proved its efficacy clinically.

The following is the author's prescription for

PERSONAL PREVENTION OF VENEREAL DISEASE

“ Sanosex,” a prophylactic cream effective against all venereal diseases and also contraceptive :

R

Hexyl-resorcinol . . .	0.05
Thymol . . .	0.20
Calomel . . .	2.50
Cocoa-nut oil . . .	10.00

Mix and make a cream.

Dispense in a wide-mouthed bottle and supply with a medicine dropper. Melt before using by immersing in hot water or standing bottle near a fire. Shake well before applying.

Directions for Use

1. Insert the nozzle of the dropper into the eye of the penis, and inject sufficient of the oil to fill the first inch of the pipe.

2. Smear the oil all over the penis back to the hairline, paying particular attention to the part under the foreskin.

3. Allow the oil to remain on the parts as long as possible, and refrain from passing water during that time.

No prophylactic measure must on any account be used once the symptoms of disease have developed. Expert medical advice should then be sought.

Any man can disinfect himself thoroughly, but

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because the germs penetrate very quickly into the tissues, the prophylactic must be administered as soon as possible after exposure, preferably within six hours. In this connection it is important to mention a curious anomaly in the laws of this country. It is an offence at the present time for any chemist to sell any drug for the purpose of preventing venereal disease !

For the lay reader the subject of venereal diseases is dealt with fully in the author's " Sex and Disease " (London : John Bale, Sons and Daniels-son ; Fourth Edition, 1931 ; price 5s.), to which reference may be made for further practical information concerning their symptoms, their treatment and prophylaxis.

CHAPTER XXIII

MODERN METHODS OF CONTRACEPTION

THE terms “contraception” and “birth control” are often confused in the lay mind. Birth control may be achieved in various ways :

1. Sterilization, so that the reproductive cells are not formed, as by X-radiation, radium, defective diet or castration, or surgically by preventing egress of the sperms and ova, as by tying or removing portions of the vas deferens or Fallopian tubes.

2. Artificial Termination of Pregnancy, either by injecting iodine into the uterus or by cauterizing the intra-uterine mucosa every month just before the next menstruation would fall due ; or by inducing abortion.

3. Prevention of Pregnancy after Fertilization by preventing adhesion or implantation in the uterus of the already fertilized ovum. This is achieved by intra-uterine appliances, such as

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obturators, stems, studs and rings. These stems (of which the "wishbone" type is the commonest) are inserted by a physician and remain in place during the inter-menstrual period. Gräfenburg has described a method whereby a silver ring is placed inside the uterus. The ring is allowed to remain in the uterus for months or years, and is removed by means of a special sound. Gräfenburg now admits that only one uterus in four is suitable for such protection. All these methods are dangerous except in the hands of experts. They act, not by preventing fertilization, but by rendering the uterine mucous membrane unsuitable for the reception of the fertilized ovum, which is therefore expelled.

4. Prevention of Pregnancy before Fertilization by preventing the union of sperm and ovum.

This fourth method is the one most widely practised, and is the one to which I refer by the term "contraception."

CONTRACEPTIVE METHODS AND APPLIANCES

The many failures debited to contraception are for the most part due to lack of care and knowledge; and knowledge means taking trouble to master theory as well as technique.

There are more than a hundred different methods

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of achieving contraception, and to facilitate their consideration I shall classify them as follows :

- (a) Physiological.
- (b) Biological.
- (c) Mechanical.
- (d) Chemical.
- (e) Combined.

We shall consider these seriatim.

The choice of method in any case is a matter for the judgment of the physician, and depends on many factors, such as the degree of potency of the male and the physical state of the female.

A. PHYSIOLOGICAL

(1) *Abstinence*.—Ideal ethically, but unnatural and impracticable. Pregnancy may result even when the sexual act is avoided, for practical experience teaches that mere abstention from coitus between married couples who are in love with one another, body and soul, does not necessarily mean abstention from all acts and endearments of a sexual character. These endearments may become so fervently intimate that they culminate in orgasm, and seminal fluid may be accidentally deposited on the vulva. In regard to sexual intimacies without coitus, Van de Velde says, “ Mutual masturbation, or similar contacts, are generally quite without harmful consequences,

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for the special risk of masturbation is the risk of the solitary habit—its too frequent and immoderate enjoyment. This risk is no greater than that of 'normal' sexual excess."

In actual practice, abstinence from coitus as a means of preventing children can only be carried out for limited periods of time by those who desire harmony and sympathy of mind and soul.

(2) *The "Safe Period."*—The only safe period is during pregnancy! Menstrual coitus may lead to fertilization; cases are definitely recorded although it is generally and erroneously believed that this is impossible. Sexual intercourse at all stages of the menstrual cycle has in fact resulted in conception. Motile sperms have been found in the Fallopian tubes ten days after actual intercourse, but it is probable that these have lost the powers of fertility. Robson, in "Recent Advances in Sex and Reproductive Physiology" (Churchill, 1934), says that, since the sperms remain viable for only four days after emission and the ovum for only a few hours after ovulation, "fertilization in the human subject can only take place during four or five days in each twenty-eight days, and a mating occurring at any other time of the cycle cannot lead to pregnancy." It seems therefore that it is only necessary to determine the date of the ovulation in any individual to ascertain the

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“safe period.” With the majority of women menstruation is a regular phenomenon, and in these cases it is likely that ovulation is also regular and takes place at a fixed time in the middle of the intermenstrual period.

It is generally recognized that the chances of fertilization diminish from about the eighteenth day after the beginning of the preceding period until the end of the cycle. During the premenstrual week the average chance of pregnancy is less than one in ten. This period coincides with a wave of maximum sex desire. In healthy women, with a regular 28-day cycle, sterility is almost certain during the ten days prior to the onset of menstruation.

(3) *Lactation*.—While women are suckling their babies they are less likely to conceive than at other times, but it is impossible to rely on lactation alone, since a fresh impregnation only too often occurs during lactation before the reappearance of menstruation. The foolish belief that the man may prevent pregnancy by frequently sucking the woman's breasts is also based on a total misunderstanding of the physiological facts.

(4) *Special Methods of Coitus*.—

(a) *Coitus Reservatus (Karezza)*.—Penile insertion without rhythmic friction or ejaculation. Ejaculation is inhibited by mental concentration

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of both partners of the spiritual aspects of their love and their union. Inappropriate for normal persons, and in any case there may be seminal leakage.

(b) *Coitus Interruptus* or "*Withdrawal*."—By this term we understand the method of Onan, i.e., the male withdrawal from the vagina immediately before the culmination of sensation, and the seminal discharge takes place outside the woman's body. Withdrawal before ejaculation is less injurious to the nervous system than coitus where the act is interrupted and the orgasm delayed or suppressed (*abruptio copulæ*), although in the eyes of some theologians if emission takes place it is regarded as a greater "sin" than if ejaculation is suppressed. Both methods necessitate control where there should be no control. They leave the woman unsatisfied and involve emotional strain. If control is so exercised that no seminal fluid is deposited in the vagina or on the vulva it is likely to be successful. It is a method only suitable for males with the fullest control over emission.

A common cause of failure in this method and in coitus condomatus is the reinsertion of the penis into the vagina after ejaculation has taken place. Sperms are still adhering to the tip of the penis, and these are sufficient to lead to pregnancy. Only one sperm is necessary for fertilization.

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(c) *Functional Contraceptive Coitus*.—Methods of complete sexual intercourse where it is intended to avoid pregnancy, and which depend for their success on the position and attitude during coitus.

These methods are fully described by Dr. Van de Velde in "Fertility and Sterility in Marriage" (London: William Heinemann, 1931), to which the reader is referred. He recommends the sedentary attitude, and the position a tergo in the horizontal attitude as being least likely to be followed by pregnancy, but suggests that there should always be a second line of defence either in the form of a chemical jelly or a vaginal douche. In the normal position and attitude as described previously, he suggests, where it is desired to avoid pregnancy, a downward pressure of the phallus should be aimed at rather than deep penetration.

B. BIOLOGICAL CONTRACEPTIVES

(1) *Immunization by Semen*.—Just as it is possible to immunize against the micro-organisms of death, germs, so it is now becoming possible to immunize against the fertilizing properties of the micro-organisms of life, sperms. Excessive absorption of seminal fluid during the early months of married life may possibly have some immunizing effect on the bride, and account for her comparative lack of fertility and other physical changes during

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this period. It has been established that repeated injection of semen into the female produces temporary sterility, although the ovaries continue to function and form Graafian follicles undisturbed. This is held to be due to the formation of antibodies (spermatoxins) which react with the sperms and render them incapable of fertilizing the ovum.

The method is as follows: Semen is obtained from the husband, or in some instances, if the husband is ill, by masturbation from a healthy youth. It is received into a warm sterilized glass vessel, covered over and allowed to stand until the liquid is quite clear. The semen is then mixed with sterilized water in the proportion of 1 of semen to 100 of water, and the dilution is then brought to a boil in a steamer and kept boiling for five minutes. A drop of this diluted liquid is injected into the woman subcutaneously, and repeated at weekly intervals, the dosage being increased by one drop on each successive occasion. A full course of treatment comprises twelve injections. Conception will occur if the injections are discontinued. Further research is necessary, however, before this method can be regarded as being of practical value.

(2) *Heat to the Testicles*.—There are many conditions which predispose to temporary sterility. A scrotum about 8° C. lower than the body

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temperature is necessary for the healthy development of sperms. In animals the immersion of the testicles in water as hot as the hand can bear arrests production of spermatozoa for weeks. It is possible that this method may some day be developed as a means of temporary male sterilization. Research is necessary to determine in the human male how long it takes for viable sperms to disappear from the reservoirs of the seminal fluid after heating the testicles. It is probable that the custom of taking hot baths accounts for a considerable proportion of normal sterility.

(3) *Diet*.—For fertility the diet must contain Vitamin E, which is present in the yolk of eggs, the germ of wheat and fresh meat. Thus we see that diet lacking in this fertility vitamin may tend to produce temporary sterility.

(4) *Irradiation*.—It may be mentioned that X-radiation of the testicles and ovaries will produce sterility, but the accompanying dangers are so great that this method is not to be recommended. Irradiation during pregnancy, if it does not cause abortion, damages the foetus so often that in at least a third of reported cases the child is born deformed or markedly defective.

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C. MECHANICAL CONTRACEPTIVES

(1) *The Condom* (sheath, envelope, French letter).—This is the simplest and safest of all contraceptive appliances so far invented. For complete safety it is advisable to fill the hollow tip of the sheath with some spermicidal lubricant (see formula later). The outside should also be gently smeared when it has been drawn over the erect male organ in order to facilitate insertion and increase sensation. It is important to use a sheath of appropriate size, and to avoid a superfluity of lubricant, and also to expel the air from the tip. A rubber condom of good quality is essential.

The greatest objection is the interruption to the preliminary excitement, and therefore the sheath is better adapted for occasional rather than habitual use, and then only for virile males with lasting erection. Penile contact with the vulva after removal must be avoided, even after urination, as sperms may still be adhering to the glans.

(2) *Pessaries* are of two types: (a) vaginal diaphragms, (b) cervical caps. In this manual the term "pessary" does not include chemical suppositories or intra-uterine stems.

(a) *The Vaginal Diaphragm*.—These prevent the access of the sperms to the ovum by interposing a diaphragm between the cervix and vagina.

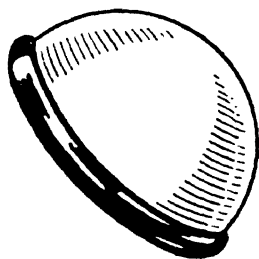


Fig 1

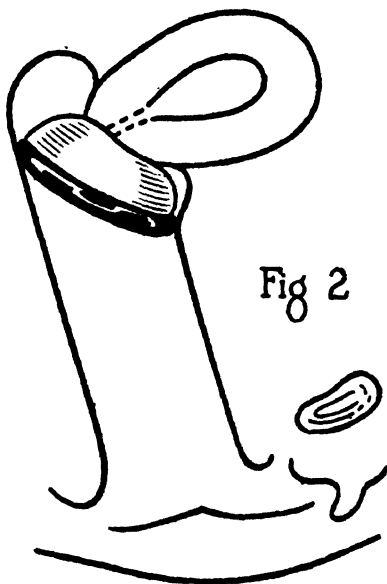


Fig 2

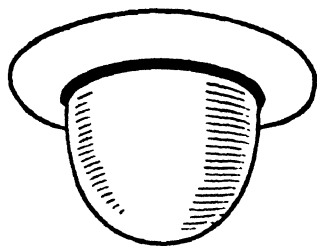


Fig 3

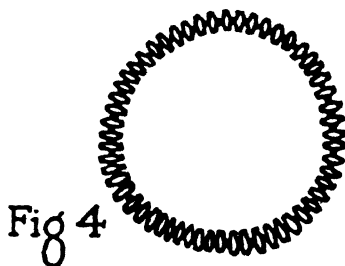


Fig 4

PLATE V. CONTRACEPTIVE APPLIANCES

1. The Dutch or Mensinga Pessary.
2. Ditto in situ.
3. Cervical Cap.
4. Gräfenburg's Ring.

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There are four types of vaginal diaphragm :

- (1) Spiral spring base : Ramses.
- (2) Watchspring base : Mensinga, Dutch or Haire.
- (3) Elliptical shape : Matrisalus.
- (4) Rubber base : Dumas.

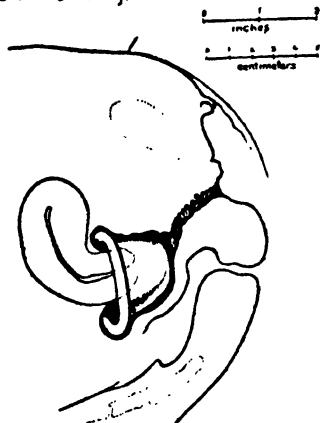
All have rubber domes, and they are made in varying sizes from 50 to 100 mm.

The most widely used is the Dutch pessary, invented by Dr. Mensinga in 1881. This consists of a hemispherical rubber diaphragm fortified by a watchspring, which is lubricated with spermaticidal lubricant and fitted into the vagina. Its advantages are that if of the right size and rightly placed and the chemical substance genuine, it is practically secure ; it can be used by the woman independently, and she is able to receive and absorb the seminal secretions. Its disadvantages are that it is not suitable for all women ; its fitting is a matter for medical advice, for if too large a size is used it distends the vagina and interferes with coitus. There are other modifications of this occlusive pessary, all of which have for their object the division of the vagina into an upper and lower portion, thus shutting off and occluding the semen while admitting the male organ for coitus.

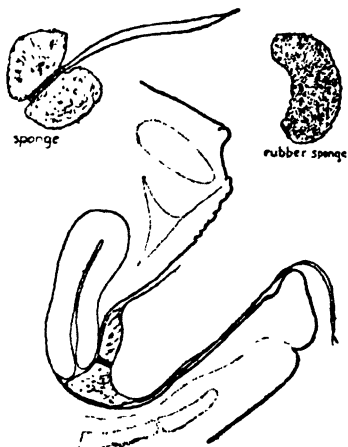
Reports from clinics suggest that the vaginal

PLATE VI. TYPES OF VAGINAL PESSARIES.

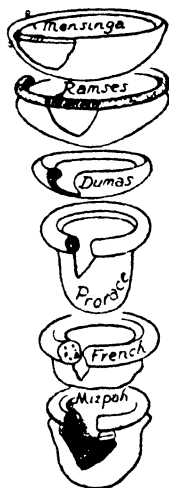
Prorace pessary, with cervix anteфлекed



Sponge as vaginal diaphragm.



Types of
Pessaries



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diaphragm plus contraceptive jelly gives protection, even with careless use, in 90 per cent. of cases.

(b) *The Cervical Caps* are shaped like bowler hats, and are made in various sizes to fit over the cervix. They are variously known according to the depth of their dome as French, Mizpah, Stopes or Prorace. While theoretically good in practice, they tend to slip off, and, apart from their ineffectiveness, interfere with the performance and pleasure of the act. They are usually made of too solid rubber, and would be improved by using material similar to that used in making condoms. They are difficult to adjust, and are less reliable than the diaphragm type. They can only be fitted on a cervix which has a suitable shape and pouts into the vagina.

Rubber pessaries should never be left in the vagina for more than twelve hours, and their removal should always be followed by a douche. Metal caps are extensively used in German clinics, and may be retained for longer periods, but must always be used with chemical jelly and require careful watching.

(3) *Sponges and Tampons*.—These are among the oldest contraceptives, and to my mind the tampon, when combined with modern methods of chemical contraception, is the safest and simplest method at present available. The technique of

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this method, which I personally recommend, will be described later.

Sponges are either natural or made of porous rubber. They should be dipped in some spermicidal solution and inserted just prior to coitus. It is important not to use too much liquid nor too strong a solution. The best solutions are weak lemon juice, diluted vinegar or soapy water. A third line of defence would be to smear it with cocoa-nut oil.

Medicated tampons containing spermicides in a glyco-gelatine base are excellent contraceptives, combining as they do the best form of chemical spermicide and the best mechanical method.

TECHNIQUE OF MECHANICAL CONTRACEPTION

(1) *Method of using Vaginal Diaphragm*

The patient should be taught by her physician to recognize the bare cervix (neck of the womb) so that she will be able to ascertain that it is covered safely by the diaphragm. The diaphragm has a concave and a convex surface—a cup side and a dome side, as it were. It is preferable to use the diaphragm with the convex side upwards like a dome. The entire diaphragm, including the rim and both surfaces, are to be covered with a thin layer of contraceptive jelly, an additional amount

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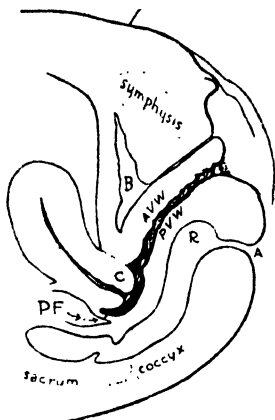
being placed on that portion making contact with the cervix. The diaphragm is introduced prior to retiring. The extra jelly is placed on the convex surface, which is infolded during introduction.

The rim is firmly compressed between the thumb and fingers of the right hand to facilitate introduction as far as possible into the vaginal orifice. (The middle and index finger of the left hand may be used to separate the labia.) The tips of the index finger and the middle finger are placed against the protruding portion of the rim, and it is pushed inward so that the portion already introduced may slip far backward along the posterior vaginal wall, slide over the projecting cervix and sink into the posterior fornix. The last portion of the rim to be introduced slips anteriorly and upward behind the pubic bone. This method of introduction may be accomplished by the patient either by lying on the bed (supporting herself on one elbow), or by sitting on the edge of a chair in a squatting position.

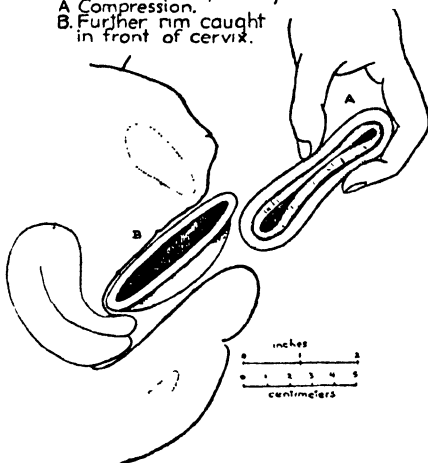
The diaphragm is easily removed by passing either the index or middle finger behind the pubic bone, thus engaging the front part of the rim, which is then pulled downward and out. There are two opinions about the proper time and method for removing the diaphragm—either directly after intercourse or not until next morning. As a

PLATE VII. METHOD OF INSERTING VAGINAL DIAPHRAGM.

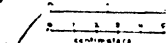
Anatomy in usual posture
of placing pessary
AVW ant vaginal wall.
PF post fornix C.cervix



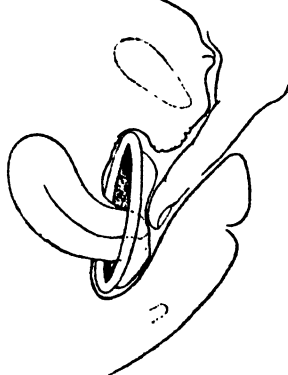
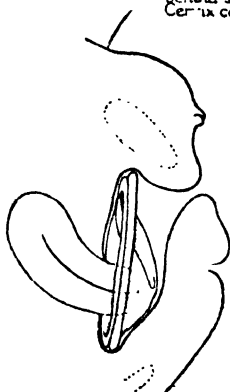
Introduction of pessary
A Compression.
B. Further rim caught
in front of cervix.



Finger makes sure that cervix
is capped by rubber dome.
by bearing down



Correct placing of pessary
Anterior bar well caught
behind sub-pubic arch.
Cervix covered



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general rule, the writer advocates that the diaphragm be left in place from six to ten hours.

A douche need not be taken at the time of removal as part of this contraceptive method, unless the diaphragm slips out of place or else is removed shortly after intercourse. Under these circumstances a douche with a spermicidal agent should be taken immediately. For patients who choose to douche as a matter of cleanliness, plain water or some mild antiseptic is advised, using half the fluid prior to removing the diaphragm and the other half following its removal. In view of the fact that many women who need protective advice do not have the privacy of bathroom facilities for douching, it may be well to repeat that the douche is *not* a necessary part of this contraceptive method.

After removal the diaphragm should be washed with soap and water, thoroughly dried and covered with talcum powder. Properly cared for, a diaphragm should last over a year. It should be tested occasionally for minute openings by filling the inside with water to the brim.

(2) *Method of using Tampon Contraceptives* *Author's Tampon Method.*

The method following is efficacious, harmless and simple. It has been evolved by a careful

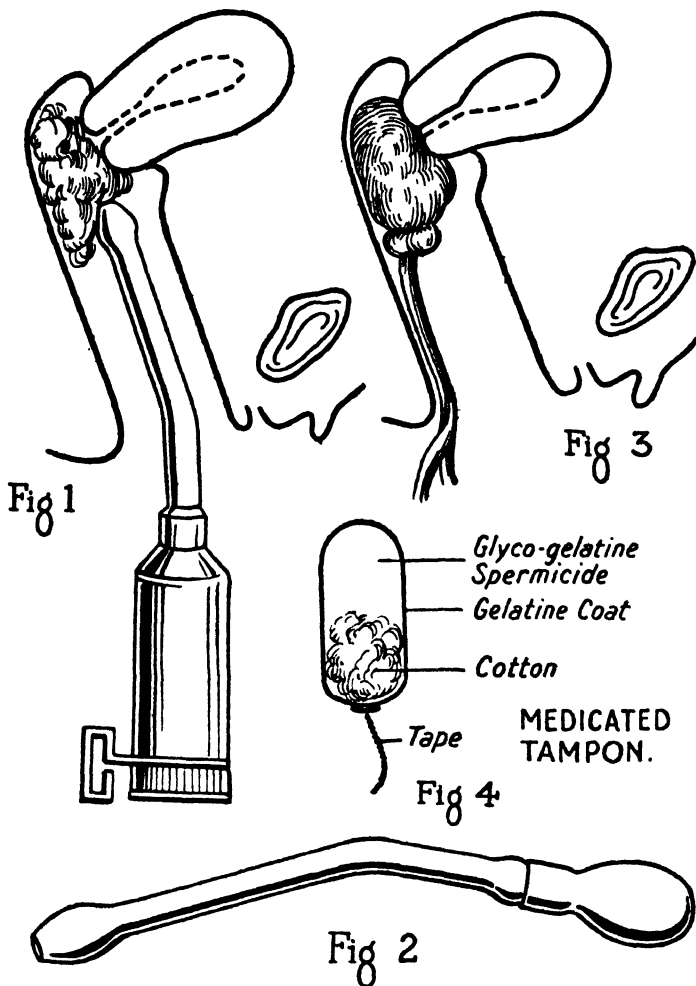


PLATE VIII. METHODS OF CONTRACEPTION

1. Introduction of Spermicide Jelly.
2. Syringe for introducing Chemical Spermicide. (For formula see page 287.)
3. Author's Tampon Method of Contraception.
4. Author's Medicated Tampon.

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study of methods practised in other parts of the world, and combines the principles of mechanical and chemical contraception.

Requisites.—Roll of absorbent cotton wool ; tape ; vaginal syringe ; a wide-mouthed jar of cocoa-nut oil containing $\frac{1}{2}$ per cent. hexyl-resorcinol.

Preparation.—Scrub and wash the hands, and spread a clean towel on the table. Cut a piece of cotton wool 3 inches long and $1\frac{1}{2}$ inches wide. Roll this up and tie it tightly in the centre with a piece of tape. Squash the rolled wool into a ball and leave a length of about 8 inches of tape attached to the middle of it. The finished article is called a tampon. Prepare several of these and keep them in a glass jar.

Method.—Dip the tampon into the oil melted by standing in hot water. Separate the lips of vulva and push the tampon so prepared as high in the vagina as possible, leaving the tape protruding between the thighs so as to facilitate the removal of the tampon after intercourse.

The tampon is inserted some time prior to coitus, preferably within an hour. It is kept in until the following morning, when it is withdrawn and destroyed, and the vagina immediately douched, lying down with the legs parted, with a warm solution of soap and water. Ordinary clean tap water at body temperature will kill the sperms

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in ten seconds. The addition of chemicals serves no purpose and has often caused damage.

For this method to be fully effective it is important that the tampon should be sufficiently large to fill the vaginal vault and cover the cervical opening. There is the obvious disadvantage, therefore, that in some women the tampon would interfere mechanically with intercourse. In such cases a sponge may be tried.

D. CHEMICAL CONTRACEPTIVES

In order to understand how chemical contraceptives operate it is necessary to be familiar with the chemistry of conception.

The normal reaction in the vagina is acid, with a pH (a chemical symbol for hydrogen-ion concentration) of about 4.0 (neutral is pH 7.0 ; a reaction above this figure is alkaline and below acid). The secretion of the cervix and the seminal fluid is normally alkaline. Sperms travel at about a speed of one-quarter of an inch in two minutes and retain their viability for about four days. They thrive best in a slightly alkaline medium (about pH 9.0) and are paralysed by acid solutions.

The ideal chemical contraceptive must either clot and immobilize or chemically destroy the sperms before they enter the cervical canal of the uterus. Since it is now believed that at the

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moment of orgasm some semen is sucked into the uterus, this may account for the general unreliability of chemical disinfection alone. In the case of the foam-giving preparations, however, it is likely that the entrance to the womb would be occluded. This probably accounts for their higher degree of reliability.

Chemicals which, placed in the vagina by the wife before coitus, paralyse or kill the male spermatozoa are called spermicides. They may be obtained in the form of suppositories, foam tablets, powders and jellies. At first sight this appears the simplest method of contraception, but for complete protection they should always be used in addition to some mechanical method—diaphragm, cap, condom or douche.

The chemicals most commonly used in the past have been quinine and lactic acid. These are now falling into disuse because scientific investigation has determined that they require a high degree of concentration (at least 3 per cent.) to be instantly effective. What success has been achieved formerly by these chemicals in less concentration is probably due to the mechanical barrier provided by their vehicle (cocoa-butter). The same disadvantage applies equally to chinosol (oxy-quinoline sulphate).

Plain water, free from salts, on the other hand, in a quantity at least three times the volume of

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semen, immobilizes the sperms immediately. Cocoa-nut oil, which is easily miscible with semen, has the same action.

Spermicides are to be preferred which are lethal to the gonococcus and the spirochæte, so that protection against pregnancy can be combined with protection against venereal diseases. Two drugs which fulfil this requisite are hexyl-resorcinol and metaphen. The former kills sperms in five minutes in a dilution of 1 in 1600, and the latter acts instantly in a strength of 1 in 80,000. They may be prescribed in a vehicle of glycerite of starch or cocoa-nut oil. Metaphen does not mix with acids or tragacanth, whereas hexyl-resorcinol acts regardless of acidity or alkalinity. Both are free from poisonous effect if absorbed and, being of low surface tension, spread readily into the minute vaginal crevices and cervical canal. They are non-staining and not unpleasant in odour.

For a simple contraceptive action the best spermicides are acids. Carbonic acid, liberated as a gas, forms the active principle of most foam tablets. "Perm-foam" jelly contains hexyl-resorcinol as well as boric and citric acids, and therefore theoretically should be quite reliable. "Lactic-Acid Spuman" can also be recommended. This is a foam-forming solid stylus which contains 5 per cent. lactic acid and liberates carbonic acid gas.

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For douching the best acids are vinegar (5 per cent. acetic acid) or fresh lemon juice (5 per cent. citric acid). Experiments with human sperms have proved that these acids immobilize at a strength of 1 in 1000 in ten to fifteen seconds. One tablespoonful of either vinegar or lemon juice to a pint of water therefore should be equally effective as a spermicidal douche.

Where there is leucorrhœa or a relaxed vagina it is preferable to use alum (a level teaspoonful to a quart of water). Alum kills sperms instantly in a strength of 1 in 1000, and therefore is a potent spermicide. Lysol and potassium permanganate (Condy's fluid) are effective spermicides in a strength of 1 in 2000, but are only suitable for occasional use. Boracic acid cannot be recommended, owing to its low solubility.

Where douching is not practicable careful scrubbing of the vagina and cervix with soap can be recommended as an emergency measure. Coconut oil soaps exceed other soaps in sperm paralysing swiftness. Most soaps contain this oil. Many shaving creams and soapy dentifrices (e.g., Kolynos) are effectual spermicides. Vaginal lathering requires no apparatus, and with a complete squatting posture and strong downward straining the cervix is brought within reach of the fingers. This method is extensively used in Japan.

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The ideal medium for introducing spermicides should be a lubricant melting easily at body temperature, easily absorbable and not tending to rancidity, and as one fulfilling these requisites I recommend cocoa-nut oil (not cocoa-butter, which melts only very slowly in the body and rapidly becomes rancid and rots rubber).

(1) *Suppositories*.—Vaginal suppositories (often called pessaries) have the merit of needing no special apparatus for insertion, but many women have difficulty in placing them in the right position, i.e., at the posterior extremity of the vagina, as near the cervix as possible. To be effective they should melt rapidly and provide enough liquid to overcome the sperms. The older type have a cocoa-butter base with quinine or chinosol, but owing to the odour, greasiness and slowness of melting, are not to be generally recommended. A newer type of suppository with a gelatinous covering and containing a contraceptive paste has recently been advocated.

(2) *Foam Tablets*.—These have the advantage of handiness. The foam tablet is a small disc, the constituents of which are generally sodium bi-carbonate and acid (tartaric or boric). In the presence of moisture they effervesce, giving out a foam which spreads their active ingredients throughout the passages and at the same time

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affording a mechanical barrier. The gas (carbon dioxide) is itself spermicidal by paralysing the spermatozoa. Owing to the variable amount of moisture present in the vagina they should be moistened with water and introduced about a quarter of an hour before coitus. Tablets are to be preferred to jellies in women with excessive normal secretions or discharges (leucorrhœa), or where the vagina is slack after many childbirths.

(3) *Powders*.—A powder containing alum, starch and tragacanth is an effective spermicide. It is introduced by a blower, but is not widely used. It is especially suitable for use where there are relaxed passages or leucorrhœa, and where jellies afford over lubrication and handicap feeling.

(4) *Jellies*.—These consist of one or more chemicals suspended in a water-soluble vehicle, such as glycerite of starch with gum acacia or tragacanth. Jelly is put up in a collapsible tube, and is generally inserted through a special tube supplied. The best of the numerous preparations of this class is a new type of foam jelly in small double tubes so arranged that the ingredients only come into contact upon issuing from the tubes.

(5) *Cocoa-nut Oil*.—This instantly immobilizes spermatozoa, and hence is an excellent spermicide. It possesses local aphrodisiac properties and is the ideal genital lubricant. It is especially suitable

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for use by newly-married couples and where the passages are dry. It can be introduced with a rubber sponge, cotton wool swab or glass tube. Its only disadvantage is that in cold weather it becomes hard and must be melted by standing in hot water or near a fire. The oil should contain hexyl-resorcinol as an added protection. My prescription therefore for a reliable spermicidal lubricant is as follows :

R

Hexyl-resorcinol	.	.	10 grains
Cocoa-nut oil	.	.	4 oz.

Dispense in a wide-mouthed bottle ; melt and shake before using.

(6) *Douche* (flushing or irrigation). — The douche alone is useless as a preventive unless combined with coital technique, condom, pessary or chemical jelly. If used without these additional protections douching, to be of any use at all, must take place at once.

Douching should be done lying down, supine, with the legs parted. The nozzle should be disinfected by boiling. Clean tap water at body temperature is all that is necessary. It may be made slightly soapy, but strong antiseptics should not be used. Plain water will kill sperms in ten seconds. Lemon juice or vinegar may be added. The flushing and irrigating effect of the douche is

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more important than the antispermatic, and therefore it is important for plenty of water to be used at a pressure of about 2 feet.

The best time to douche, where other precautions have been taken, is from two to twelve hours after coitus. Douching is necessary to cleanse the vagina and remove the remnants of chemicals when these are used. Three to four pints of water should be used, and from time to time the labia should be compressed with the hand to keep the water from running out too soon.

E.—COMBINED METHODS

These are all recommended as being efficacious and harmless :

- (1) Rubber pessary (diaphragm or cap), tampon or sponge, with spermicide or douche.
- (2) Condom and spermicidal lubricant (cocoa-nut oil or contraceptive jelly).
- (3) Coitus interruptus used with contraceptive powder, tablet or jelly, or glyco-gelatine suppository, or post-coital douche.

(1) *Diaphragm, Cap, Sponge or Tampon* (Pessaries).—On the first occasion the pessary should always be fitted by a gynaecologist or medical sexologist, who would recommend the type of pessary best suited to each individual case. This consultation would give the doctor an opportunity

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of instructing the patient in the method of inserting the pessary on subsequent occasions. No pessary should remain in for more than twelve hours. The pessary must always be used in combination with contraceptive oil, paste or jelly; otherwise the vagina should be douched before removing the pessary.

(2) *Condom or Sheath*.—This should always be smeared with contraceptive oil (spermicidal lubricant) before being inserted. (For formula see under chemical contraceptives.) If the smell of cocoa-nut oil is objected to, one of the numerous proprietary contraceptive jellies or pastes may be used instead.

(3) *Coitus Interruptus with Chemical Contraceptive*.—Contraceptive paste, powder, oil or jelly is preferable to the vaginal antiseptic tablet or cocoa-butter suppository for many reasons: (1) It needs no time for melting and may be inserted at any time within two hours prior to coitus; (2) being introduced through a special vaginal syringe, it may be placed deeply round the cervix; (3) the ingredients are not as disagreeable as cocoa-butter and they mix more readily with the seminal fluid and thus exert their spermicidal effect. It is not safe to rely on contraceptive paste, jelly or oil, or antiseptic tablets or vaginal suppositories or any such chemical contraceptive alone for pro-

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curing contraception. Combined with coitus interruptus (withdrawal) or mechanical methods of contraception such as a sponge or tampon, however, they are almost uniformly reliable.

SUMMARY

Coitus interruptus as a permanent method of contraception is not to be recommended, and, like the condom, is distasteful to both husband and wife.

The first choice of contraceptives, therefore, as regards reliability, healthfulness, normality and convenience, is an intra-vaginal pessary or tampon combined with spermicide before or douche after coitus.

I have endeavoured to summarize the present state of scientific contraceptive knowledge, and in so doing have found it necessary to comment on certain proprietary articles. I wish it to be understood that I have no commercial or other interests in any of the preparations mentioned. I have drawn on all the available sources in literature up to the time of writing, and for those who desire a more complete survey of the subject I cannot do better than recommend the recent publications of Dickinson and Bryant on "Control of Conception," Cox on "Clinical Contraception," Marie Stopes on "Birth Control Today," and Matsner on "The Technique of Contraception."

APPENDIX

COMPOSITION OF PROPRIETARY CONTRACEPTIVES

<i>Name.</i>	<i>Approximate Composition.</i>
FOAM TABLETS.	
Agressit.	Chloramine and an aluminium salt with a foaming base, liberating oxygen and chlorine.
Antibion.	Quinine, boric and lactic acid.
Bircon.	Chinosol and zinc sulphocarbolate.
Finil.	Chinosol, boric acid and alum.
Lomolo.	Chinosol and zinc sulphocarbolate.
Proseldis.	Chinosol and boric acid.
Semori.	Pyridine derivative, sulphur, spuman base.
JELLIES AND CREAMS.	
Confidol.	Aluminium acetate, tannic acetic and boric acid.
Contraceptalene.	Lactic and boric acid, glycerite of starch.
Freelac.	Lactic and boric acid.
G. P. Jelly.	Citric and boric acid, saponin.
G.P. Ointment.	This also contains formalin in a non-greasy base.
K.Y. Jelly.	Boric acid.
Milsan.	Acids with aluminium salt and chinosol.
Orthogynol.	Boric acid and chinosol.
Perfoam.	Hexyl-resorcinol, boric and citric acids.
Sanosex.	Hexyl-resorcinol, thymol, calomel and cocoa-nut oil.
Spetonex.	Ortho-oxycholin, sulphur and boric acid.

GLOSSARY

Abortion.	The intentional destruction of the life of a human foetus.
Adolescence.	The period of growth from puberty to manhood or womanhood, in law, "the period from 14 in males and 12 in females till 21 years of age."
Adultery.	The voluntary sexual intercourse of a married person with one of the opposite sex, married or unmarried. Biblical : The term "adultery" referred to intercourse with a married woman. Intercourse between a married man and a single woman was termed fornication.
Anæsthesia.	Loss of physical sensation ; induced sleep.
Androgynous.	Hermaphrodite : physically bisexual.
Aphrodisiac.	Anything that tends to increase sexual desire, usually applied to drugs, such as alcohol, strychnine, damiana, yohimbin, phosphorus.
Asceticism.	Rigorous self-discipline and abstinence. Sexual love for one's self ; masturbation.
Autonomic.	Self-governing : said of functions operating independently of the will.
	} Psychol. : Equally attracted by both sexes.
Carnal Knowledge.	Sexual intercourse.
Concubinage.	Habitual cohabitation without marriage ; mistress ; paramour.
Celibacy.	State of remaining unmarried.
Clitoris.	The erectile organ of the female corresponding to the male penis.
Coitus.	Sexual intercourse : copulation.

GLOSSARY

- Conception.** The beginning of pregnancy, coinciding with implantation of the fertilized ovum in the womb.
- Contraception.** The prevention of conception and pregnancy. Often used colloquially as a synonym for birth control.
- Corpus-luteum.** A yellow substance formed in a Graafian follicle of the female ovary after the discharge of an ovum.
- Epilepsy.** A disease of the brain characterized by recurrent fits.
- Erogenous.** Exciting sexual desire.
- Ephebophilia.** Fondness of association with adolescents. (Greek : Ephebos, a boy past the age of puberty ; Philos, fond.)
- Erotic.** Adj. : Sexually-exciting ; amorous. Noun : An amatory poem ; pl., a theory or science of love.
- Eugenics.** The science of improving the human race by applying the laws of inheritance of characteristics to the selection of marriage mates, with the aim of procuring certain qualities in the offspring.
- Exhibitionism.** Sexual perversion whereby gratification is obtained by the public exposure of one's body or genitals.
- Fecundation.** } Impregnation of the female ovum by the
Fertilization. } male sperm.
- Fœtus.** The unborn offspring in the womb.
- Fornication.** Sexual intercourse on the part of an unmarried person with one of the opposite sex, whether married or unmarried.
- Harlot.** Prostitute ; whore.
- Hermaphrodite.** A being that combines the peculiarities of both sexes ; androgynous.
- Heterosexual.** Attracted by persons of the opposite sex. (Greek, Heteros : Other.)
- Homo-erotism.** Homosexuality : the state of being physically attracted by members of the same sex. It is a state of mind and may exist with or without physical acts.

GLOSSARY

Homosexual.	(From Greek, Homos: Same.) Attracted by persons of the same sex.
Hormone.	A chemical product of an organ which causes activity of another organ by way of the blood stream.
Incest.	Sexual intercourse between persons too nearly related for legal marriage.
Infibulation.	The attachment of a ring or ligature to the sexual organs for adornment or to prevent copulation.
Invert.	True homosexual.
Ipsation.	Sexual self-gratification.
Lesbian.	A homosexual woman.
Libido.	Sexual desire ; the urge for sex expression.
Lingam.	See Phallus.
Masochism.	Sexual perversion in which a person derives pleasure from being dominated or even cruelly treated. (Derived from Masoch, an Austrian novelist, who described this condition.)
Masturbation.	Sexual self-gratification. (Latin: Manus, hand, and Stupro, pollute.)
Menarche.	Onset of menstruation.
Menopause.	Change of life.
Narcism.	} Sexual gratification derived from one's own body.
Narcissism.	
Neurosis.	Disorder of the mental functions resulting from inability of repressed desire to find an outlet in action.
Obstetrics.	Midwifery : Science of childbirth.
Onanism.	Withdrawal before emission ; more generally incorrectly used as a synonym for masturbation.
Ovulation.	Discharge of the egg from the Graafian follicle in the ovary.
Pæderasty.	(Greek: Pais, boy, and Eraō, love.) Love of boys ; sexual intimacy with boys ; used colloquially to mean sexual connection with a boy.

GLOSSARY

Pædophilia.	Fondness of boys. (Greek : Pai (d-) s, boy at puberty ; Philos, fond.)
Palastra.	A school of athletics ; the wrestling court in a public gymnasium (Gr.), hence any school for youth ; gymnasium.
Papyrus.	The writing paper of the ancient Egyptians made from the papyrus plant.
Pedication.	Sodomy with a boy.
Perversion (sexual).	An infantile manifestation of the sexual impulse persisting into adult life, when used as a pleasurable act without affectional or reproductive aim.
Pervert.	One addicted to abnormal practices of sexual gratification.
Phallus.	A figure of the male generative organ used as a symbol in many systems of religion ; a medical term for the erect male organ.
Platonic (love).	Affection with one of the opposite sex of a purely spiritual character and free from sexual desire.
Polyandry.	The practice of one woman having several husbands at the same time.
Polygyny.	The practice of one man having several wives at the same time.
Polygamy.	Polyandry or Polygyny.
Pregnancy.	The condition of being with child : Enceinte (French).
Prepuce.	Foreskin.
Priapism.	Persistent erection of the penis, unaccompanied by sexual desire, usually a symptom of disease. (Greek : Priapus was disturbed flagrante delicto when he was about to rape Lotis.)
Procreation.	Propagation of the species ; reproduction.
Progenitor.	A forefather or parent.
Promiscuity.	Sexual relations without discrimination.
Prophylaxis.	Preventive treatment of disease.
Prostitution.	The offering of the body to indiscriminate lewdness for hire.

GLOSSARY

Puberty.	That period in life at which a person of either sex becomes sexually mature, i.e., capable of reproduction, generally considered to be about 14 years in males and 12 in females. (Latin : Puber, of ripe age ; grown up.)
Pubescence.	The period just prior to puberty, when fine down or hairs begin to appear on the pubic region (pubes).
Rape.	Forcible violation of womanly chastity ; carrying off by force.
Repression.	Refusal to recognize the sexual impulse, whereby sex is relegated to the sub-conscious mind, leading to conflicts.
Sadism.	Sexual perversion characterized by the deriving of pleasure by inflicting pain upon others. (Derived from Comte de Sade.)
Sodomy.	Carnal copulation (unaffectional sexual intercourse) between persons of the same sex or with beasts ; sexual intercourse through the anus.
Sublimation.	The transfer of the energy of the libido into higher and non-sexual channels of creative endeavour.
Suppression.	Conscious self-control of the sexual impulse.
Theology.	The branch of religious science that treats of God, including (1) the being of God, (2) the attributes of God, (3) the doctrine of the Trinity, (4) origin and destiny of man.
Venereologist.	A medical practitioner who specializes in the diagnosis and treatment of venereal and sexual diseases.
Virgin.	A maiden ; an unmarried woman who has not experienced sexual intercourse ; a man who has had no carnal knowledge of women.
Voyeur.	One who obtains sexual gratification from seeing sexual objects, acts and scenes.
Yoni.	A Sanskrit word meaning the female organs of generation ; a symbol in ancient religion.

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